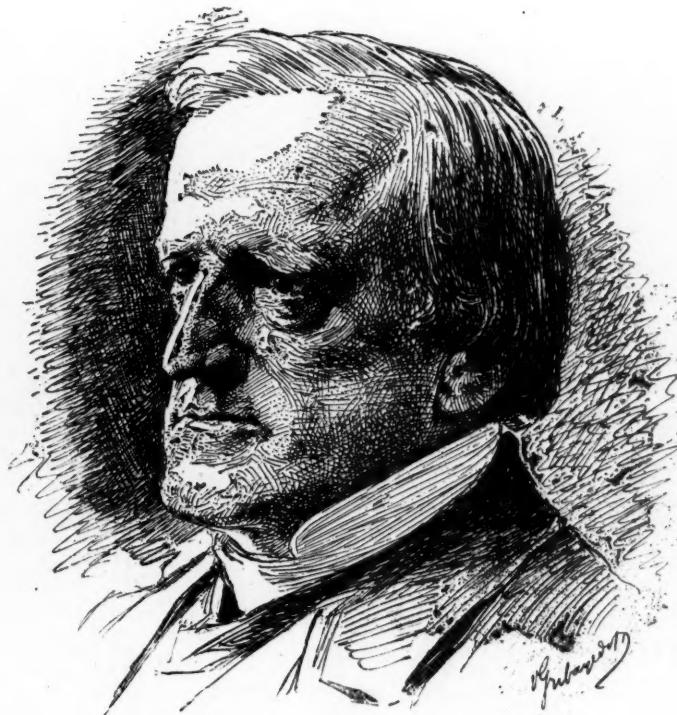


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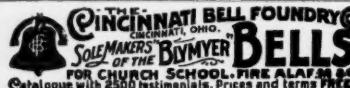
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THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 4 May 1893

Number 18

ASIMULTANEOUS collection in behalf of local church extension has seldom, if ever, been attempted in our denomination or others, so far as we know. But the experiment is to be put to the test here in Boston, Sunday, May 14, when nearly all of the thirty-one Congregational churches will take contributions for this object. The outcome will go far toward proving whether or no this new organization has a mission. This union movement represents one of the two lines of activity which the new Pilgrim Association was formed to pursue, the other branch being municipal reform. From a number of applicants for aid, its committee on church extension has sifted out three enterprises, two in the outskirts and the third, the Swedish church, as most deserving of aid this year. It marks desirable advance in our methods of planting and sustaining churches when an organization can be trusted to oversee the field and to recommend the objects worthy of assistance. Givers will at once see that the ends of economy and efficiency are thereby subserved. Furthermore, such a united effort will show that our denomination is capable of working together for a concrete object. We trust, therefore, that the collection of May 14 will be large and spontaneous. Whatever Boston accomplishes in this direction will be suggestive and inspiring to the rest of the country.

The Grinnell (Io.) Association, at its recent meeting, unanimously voted to recommend candidates for appointment to foreign missionary work and to the churches of the association to which such candidates may belong; that they should call councils of churches to consider the qualifications of the candidates, the results, if favorable, to be forwarded with the candidate's application to the Prudential Committee of the board. This would place the council before, instead of, as at present, after acceptance by the committee and would relieve it of responsibilities for the doctrines of applicants. It should be remembered, what has sometimes been overlooked in recent discussions concerning the examination of candidates, that those accepted for ministerial appointment as missionaries must afterwards be approved by ordaining councils, at which abundant opportunity is always given for questions on theological doctrines.

The cause of temperance is making cheering progress in the South, not only in South Carolina, where the experiment is about to be tried of taking the control of the sale of liquor into the hands of the government, but in other States also. Of this the writer found abundant evidence in a recent visit. In Georgia the law forbidding saloons within four miles of a schoolhouse means practical prohibition in the country districts. A large number of the cities are going "dry," and there is great interest in the voting on the

liquor question. Under the local option law about 100 of the 137 counties have complete prohibition. The same condition prevails in Mississippi. Already more than half the counties in the State and over forty of the leading towns have gone "dry," and more are sure to follow. All this progress is being made without the aid of a political prohibition party, which has practically no existence there. The greatest obstacle to prohibition is the negro vote. Governor Northen of Georgia says that nine-tenths of the negroes in that State are opposed to prohibition, yet drink is their greatest enemy.

Mr. Henry C. Bowen has secured responses from eighty-six of the 250 corporate members of the American Board to his postal card argument against the appointment of Mr. Noyes to be a missionary in Japan, which appointment has been unanimously requested by the Japan Mission. Mr. Bowen claims that sixty-seven of these indorse his argument. One of these replies we print herewith—that of Rev. Dr. E. B. Webb, a member of the Prudential Committee. It hints how far from a complete statement is Mr. Bowen's postal card argument:

As a square, mathematical statement, covering the whole case as you present it, I say, No! But suppose your statement does not cover the whole case, or suppose the *premises* are changed, then the conclusion should be changed. On the conditions you name there should be no appointment; on other conditions there might be.

It is not to be wondered at that Secretary Strong says, "I regret that the matter is in discussion in the papers prior to the possession of information which the committee is seeking and which the public ought to have before judging the case." Such newspaper warfare as leads members of the board blindly to commit themselves in advance, before they know the facts, upon questions which must come up at the annual meeting will do much toward bringing the board into public contempt.

THE INSTITUTIONAL CHURCH UP TO DATE.

Whatever be the final conclusion respecting the demand for and the success of institutional churches, they are so distinctive a phase of the forward Christian movement of our time that it behoves us to note their methods and to watch their progress. With a view to providing our readers with fresh and comprehensive information we have been publishing for four successive weeks a series of sketches, each of which has pictured one such church. Our design has been not merely to describe their varied activities but to set forth the principles underlying this kind of work and to determine, if possible, the actual results. These four and no others have been selected because they are as widely known and as typical as any, and they all have been pursuing these lines of effort long enough to

render it possible to judge them fairly and discriminatingly.

So far as we can trace its origin the phrase, "institutional church," was first used by Professor Tucker, but, whether he or some one else was its coiner, it has established itself now in our ecclesiastical terminology and represents the endeavor of the church to exert a continuous influence upon the whole life of man. In the words of one of its chief champions, it "begins with the people just where they are, meets the needs of which they are conscious and so generally leads them to be conscious of needs higher and nobler." The idea is not applied, to be sure, through cast-iron methods. It is elastic and admits of a variety of concrete realizations. While the four churches which we have described all stand for the institutional idea, they differ in the relative prominence given to one or another side of it. St. George's, for instance, with its magnificent, model parish house, naturally puts much of its strength into educational and industrial work, and its admirable equipment enables it to obtain a peculiarly strong grip upon young men. The Fourth Church, Hartford, on the other hand, emphasizes evangelism and has been remarkably successful in reclaiming the fallen. At the Jersey City Tabernacle the amusement features are kept to the front, and the church aims especially to fill the leisure hours of the working young men and women who flock to it full with wholesome pleasure. At Berkeley Temple, while other lines are not neglected, an exceptional amount of energy is put forth through the church office in attending to the wants of all sorts and conditions of men and women who are in need of sympathy, advice and succor. Moreover, Berkeley Temple has remarkably developed its music and the Sunday evening service.

But while all these churches have their distinctive differences they are alike in certain fundamental characteristics. They either make their free pews absolutely free or else adopt a system which practically secures the ends intended by the free system. They all believe in the week day use of the church edifice, and strive to make it the center of the social life of the neighborhood. They have increased their pastoral force. They approach men not only through the ordinary means of grace but through extraordinary.

Now the crucial question comes, How have they succeeded? One thing is certain, none of the churches would go back to their former state and ways. The new wine could never be pent up in the old skins. Moreover, figures tell the story of the actual spiritual results. When, as our sketches have shown, hundreds in a few short years are brought into membership, it looks as if the spirit of God can work through novel channels. To the query so often put, "Is the institutional church secularizing religion?" this much at least can be said, it certainly

has not had that effect upon the pastors and their fellow-laborers. It would be hard to find a set of men more ardent in their devotion to Christ than the men who are identified with institutional work. Moreover, as respects the body of the membership, if the prayer meeting be taken as the thermometer of the spiritual life, or if a visitor comes in contact with the rank and file, he gains the impression that a strong and constant desire to save men permeates the entire church.

The fact cannot be gainsaid that the institutional churches are reaching the masses. Mistakes may be made, certain experiments fail, but the activities as a whole yield returns which seem to justify the outlay. "But," some one says, "a bowling alley or a millinery class never converted a soul." True, but even a Bible, or the best tract in the world, needs behind it the interpreting power of a Christlike personality to accomplish the desired effect. It does not make so much difference just how a Christian forms a friendship with an outsider provided the relation is made to subserve the highest spiritual interests of both, and the church has a right to employ any worthy measure which will prove to the world that it is like its Master the Friend of men.

It ought to be a matter of denominational pride that three of the four churches described in this series are Congregational. It is consonant with the energy and vitality of Congregationalism to push out as a pioneer into untried fields. As we look the country over we find other churches of our order of the institutional type, such as the Plymouth Church in Milwaukee and the Tabernacle in Denver. The Pilgrim Church in Cleveland is now to be classified with them, and there are still other churches, like the Pilgrim in Worcester, which have various institutional features.

Any church contemplating such a readjustment to the times should understand at the start that it means a larger outlay of money and a considerable modification of traditional customs. Moreover, institutional work is necessarily carried on at high pressure, and the strain upon those engaged in it is heavy and exhausting. Not all churches are called upon to enter this field, but to many whose peculiar environment raises the problem of self-support, not to say of continued existence, it offers a way of salvation and puts before them a rare opportunity to help save society.

THE WORLD'S FAIR OPENED.

The public can have only a faint conception of the extent of the thinking and planning which culminated in the opening of the gates of the Exposition at Chicago last Monday morning. In the amount of money expended, in the dimensions of the ground occupied, in the variety and beauty of the buildings and in the comprehensiveness and splendor of the exhibit, no other similar attempt can compare with this. More than \$33,000,000 have been expended already, and a larger amount has been appropriated by foreign governments than by all the States in the Union.

Great national exhibitions belong almost entirely to this century and no international exhibition was ever attempted till the beginning of the latter half of this century. This shows how little the nations were really acquainted with one another before the pres-

ent generation, and how rapidly mutual acquaintance and confidence have grown during the last forty years. The first international exhibition was held at Hyde Park, London, in 1851, opened May 1 by Queen Victoria, in the Crystal Palace built for the occasion and since moved to Sydenham. The exhibition had four departments—raw material, machinery, manufactures and fine arts. It was so successful that it was followed by others, in Paris (1855), London (1862), Paris (1867), Vienna (1873), Philadelphia (1876), Paris (1878) and again in 1889. Each of these has attracted wider attention than its predecessors, but never have so many nations officially shared in any exposition as in ours. Even since the last world's fair inventions have multiplied more rapidly, and have been more extensively applied than ever before. This is especially true of the use of electricity, many of its applications of great value being as yet hardly understood at all by the common people. In short, the industrial world has developed so rapidly that the ordinary mind has been quite unable to keep pace with it.

But this exhibition aims not only to show the material resources of the human race and its wonderful development in using them in recent years, it proposes to display the mental, moral and religious advancement of the nations. It will tell us of educational systems, of methods of municipal government, of the progress of temperance, of the advancement of woman, of the history and life of Christian denominations and of the various religions of the world.

Some of its results we can forecast with confidence. It will greatly enlarge popular knowledge, not only of the multitude who will visit it but of the larger multitudes who will remain at home. For the fair will pervade current literature for the next six months, and descriptions of its wonders will be read at almost every fireside in the land. It will awaken new impulses to study, it will stimulate invention, it will introduce new comforts into our homes, it will lead to better knowledge of the laws of health, and it will knit the different sections of this great nation more closely together. We hope, also, that it will be so administered as to exalt man's spiritual nature, to secure increased reverence for the Sabbath, greater consideration of the poorer and weaker by the richer and stronger classes and a wider and more controlling purpose to do the will of God.

But the good results of the exhibition will not be confined to our own nation. When we remember that at the French exposition of 1849 a proposal for the exhibition of foreign products was rejected by the minister of commerce as having been prompted by the enemies of French industry, we can imagine how great an advance has been made in the last half-century in the interchange of goods by commerce and in the acquaintance of the nations with one another.

We have good reason to expect that this fair will promote acquaintance between all the nations of the world more than any other similar enterprise has ever done. It will level barriers to international intercourse. It will lessen the possibilities of war. It will increase the feeling of brotherhood among men. It will help to disseminate truth. That it may aid to fulfill prophecy and to bring in the golden age when

nations shall not learn war any more, and when the knowledge of the Lord shall cover the earth, is our earnest hope and prayer.

EDWARDS AMASA PARK, D. D.

The portrait which adorns our first page this week represents one who was for a long time the foremost teacher of theology in our denomination. Professor Park was born in Providence, R. I., Dec. 29, 1808, while his father was professor of moral philosophy and metaphysics in Brown University. He graduated at that institution in 1826 and at Andover Seminary in 1831. He was a pastor for two years at Braintree, and for a brief period was professor of moral and intellectual philosophy and Hebrew literature at Amherst College. In 1836 he became professor of sacred rhetoric at Andover, where he has ever since resided. In 1847 he changed his chair to that of Christian theology, which he occupied till 1881, and since that time he has been professor *emeritus*.

For more than a generation no man probably had so great influence in shaping and guiding the religious thinking of New England as he. Multitudes of ministers whom he has taught will look with reverence and affection upon his face, and as many more of his pupils, perhaps, have finished their work and entered on their reward. Many were attracted from other seminaries and from schools of other denominations to spend middle year, to which class he gave his lectures, at Andover.

Stalwart in body as in mind, with a keen sense of humor and a movement of thought that was first logical and then theological, he always held the attention of his students. In his earlier public life he was in advance of the theological thinking of his time, and was regarded by many as heretical. He did not dislike controversy, and his opponents were usually overborne by the weight of his logic and the force of his confidence in his positions.

In 1844, with Dr. Bela B. Edwards, he established the *Bibliotheca Sacra*, was its editor-in-chief till 1851 and was one of its editors for forty years. He has written several memoirs of noted persons who were his friends. He edited a volume of essays on the atonement, with an introductory essay of his own. He has been a preacher of great power and often has occupied pulpits in Boston and other cities, particularly on occasions of special public interest. Some of his sermons by frequent repetition became widely known and were often called for. A volume of these sermons, the last of his publications, was issued in 1885. The New England system of theology ripened and was perfected under his hand, and has been preached in more than a thousand pulpits by those who learned it from him.

Ten years ago, when Professor Park laid down his active duties, he was earnestly urged to prepare his lectures for publication and to give them in this form to the world. Had he done so no doubt they would have exerted a marked influence on the theological thinking of the present time. He did not see fit to do this. Great changes have been going on in the religious world during the last decade. New methods of studying the Bible and remarkable results of scientific research and of philosophic study have had large influence in creating new

ways of approach to divine truth and in recasting the forms in which it finds expression. It is hardly to be expected that Professor Park's theology in published volumes would attract the attention it received when its author was in the zenith of his power. Not the less is he still an active influence in the widening religious life of our denomination especially because he conspicuously taught his pupils to think for themselves, even though they should reach conclusions different from his own; and the thoughts of a great number of them still turn to Andover Hill with affection and honor for him who has done so much to give it world-wide fame and who now is spending there the closing years of his long life. We are glad to be able to present his portrait for them and their children and the churches for which he has done so large and abiding service.

MODERN CHRISTIAN SERVICE.

In its essential principles modern Christian service is the same thing as ancient, because the truths on which both are based are eternally the same. It always has been, it is, it always must include, doing justly, loving mercy, walking humbly with God, rendering good for evil, and taking care to be genuine rather than merely formal and heartless. Nevertheless its forms and methods alter somewhat from generation to generation for it adapts itself harmoniously to the development of human society.

The most noticeable special feature in the most truly Christian service of the present day is its recognition of the fact that the gospel of Christ has a broader work to do than simply the salvation of souls. It does not forget or belittle this aim but still holds it as chief, regarding all others as subsidiary thereto. But it has learned that in order to save human souls more attention than in at least the recent past must be given to benefiting men in mind and in body; that, before ignorant or starving people can be led to accept Christ intelligently as their Redeemer from sin, it is advantageous, and even a duty, to give them some measure of knowledge or such food as they need in His name. This is merely returning to the method of Jesus Himself. It is the closest and most loyal imitation of His example:

Christianity and philanthropy are not identical and must not be mistaken for one another. But there is no true Christianity which does not include philanthropy, and philanthropy, so far as it goes of itself, works in the line of Christianity. It is as true now as in the apostolic days that "faith, if it have not works, is dead in itself," and that the fact and quality of faith are rendered apparent by its works. "By works a man is justified, and not only by faith." The new movements aimed at the revelation to the poor, the ignorant, the neglected, the oppressed, of the tender interest in their welfare which the Christian Church always has felt, but too often has failed to express effectively, are as truly, although differently Christlike as are prayer and praise.

Doubtless it is partly in order to arouse His church on earth to a fuller and more practical recognition of this department of its required service that God has ordered human events so that the claims and com-

plaints of socialism have become so prominent of late. Some of them have considerable foundation in justice, and as Christian service goes on developing along the lines which now are being adopted so generally and so earnestly, they will be met, so far as they are reasonable and right, and the outcome will be rich in blessing to both the world and the church.

THE WEEK IN REVIEW.

The result of the election in the seventh congressional district of Massachusetts is to be determined by a recount of the votes, now in progress. Upon the face of the returns Rev. Dr. William Everett of Quincy, son of the renowned Edward Everett, was elected by a majority of fourteen over Hon. W. E. Barrett, speaker of the House of Representatives of the Massachusetts Legislature. Be the final decree what it may, the significance of this special election is in the fact that whereas the majority which Hon. H. C. Lodge had in this district in 1892 was 2,611 over Dr. Everett, now Dr. Everett wins over his Republican opponent, and this not because of his (Dr. Everett's) special favor with his party but because of the disfavor with which his opponent was viewed by the independent Republicans of the district. The result shows that a nomination is not equivalent to an election in an exceptionally strong Republican district, unless the title to the nomination is beyond question and the reputation of the candidate approaches that of the ideal of the average elector. Dr. Everett has the merit of having convictions and fearlessly expressing them. As a non-resident representative he will also be somewhat phenomenal. President Cleveland has shown his regard for reform principles in the administration of the postal service by promoting A. T. Sullivan, hitherto cashier and assistant postmaster, to be postmaster of the city of Brooklyn. Though the youngest incumbent the office has ever had, he is conceded to know more about the service and to be better equipped for the post than any other man, and his appointment happens to please both people and politicians.

At last both branches of the Massachusetts Legislature are agreed upon a bill to wind up the swindling assessment endowment orders, to distribute their assets among their certificate holders and to forbid for the future the transaction of any more business of this sort. Strenuous efforts were made to exempt existing companies from the law, but it was of no avail. Scurrilous circulars were distributed among all members of the Legislature aimed at Representative Bennett of Everett, who has been the leader of the movement to stop the business, but their animus was so plain, their typography and language were so offensive that they really helped Mr. Bennett more than they hurt him. The experience of Massachusetts with these orders has, according to the estimate of Insurance Commissioner Merrill, cost its people several million dollars. These operations were with the sanction of the law of Massachusetts, and this late repeal, after nearly all the endowment orders had met their natural death, does not remove the disgrace from the State nor from those schemers who promoted the legislation. Both branches of the Legislature

have agreed to the appointment of a commission to inquire into the Norwegian system of regulating the liquor traffic, to make investigation and to report to the next Legislature.

For three days last week the metropolis was the scene of a demonstration of international civilities the like of which the world has never seen. Whether viewed from the standpoint of its unique scenic features or its majestic symbolism, it is difficult to imagine a more impressive series of events than the steaming of the united fleet from Hampton Roads to New York, the orderly alignment of the cruisers on either side of the North River, the rendering of respect to the flag of the United States and the President by the officers, crews and cannon of our own and foreign men-of-war, the weird display of electricity harnessed to turn "darkness into light" and flash the messages of peace and war, the great receptions to the distinguished guests given by the Union League and other clubs, the unprecedented parade of the marines and sailors of eight foreign nations through the city streets accompanied by the flower of New York's citizen soldiery, the gorgeous "function" in the Madison Square Garden and the elaborate dinner given by the Chamber of Commerce. Congress made generous appropriation for this event, New York as a municipality, her Chamber of Commerce and leading clubs have been equally patriotic and generous, hence our visitors from abroad have been received with a hospitality as lavish as it was typical.

While mighty ships and gayly apparelled men have called forth enormous throngs, bent only on sight-seeing and amusement, there must have been many both among foreign guests and domestic spectators to whom the spectacle was educational and inspiring. Nowhere else in the world could such comity of professional warriors be secured. Nowhere else could such enormous, yet orderly, crowds be gathered, for whom neither armed soldiery nor police were necessary to preserve order. Nowhere else would a nation permit the landing of armed soldiers of its rivals in such numbers, and from few countries would the invitation to do so be accepted even were it proffered. If the foreigners do not return to their homes profoundly impressed with the scenes they have witnessed and the proof they have had of "the triumph of democracy," then they are unimpressionable. We, on the other hand, must realize how vast are the resources of our commercial rivals, how lavish they are with their appropriations for naval development, how superior—in most instances—are their discipline and equipment. Several of the minor incidents of the celebration were notable. It was very fitting that a statue of John Ericsson, the great inventor, should be unveiled in Battery Park while the great vessels were passing up the harbor to their places in the North River. If his services had not been proffered to and accepted by the Union cause at a critical time in the Civil War, our national history since that time might have been quite different. It is pleasant to know that hereafter the American returning home from Europe or the emigrant seeking a home here will see "old glory" floating from a pole 135 feet high, built with funds contrib-

uted by Union veterans and planted on the Navesink Highlands, N. J., where, last week, with appropriate ceremonies, the stars and stripes were raised.

The past week in Chicago, for the officials and employés of the Columbian Exposition, has been one of disheartening weather, tremendous activity and endeavor to bring order out of chaos. Sunday, as a day of rest, was ignored and extra efforts put forth then to have the grounds and buildings present a semi-creditable appearance on Monday, the day of opening. The directors have had important sessions and seriously considered a proposition to throw off congressional control. This means, we fear, a decision to open the gates on Sunday. From Chicago come advices that "those who wish to see the Lord's Day kept at the World's Fair" are alarmed by the events of the week. The whole history of this contest between the Sunday observing portion of our population and the directors at Chicago has prepared the public for such a decision. The local law prohibiting the sale of liquor has been defied and, by various devices, a definite decision upon the question of Sunday closing has been postponed until the eleventh hour. Now that a decision must be made and it is impossible for the opponents of Sunday opening to bring any pressure to bear, it would be quite characteristic of the management if it should make an adverse decision.

A cosmopolitan throng of 440,000 people passed through the gates of the Columbian Exposition on the opening day, May 1, and many of them saw if they did not hear the simple yet impressive exercises with which the great exposition was formally opened. A march, specially composed for the occasion by Prof. J. K. Paine, was played by an orchestra of 600 performers led by Theodore Thomas. The blind chaplain of the national House of Representatives, Rev. W. H. Milburn, offered prayer. A poem by W. A. Croffut was recited by a professional elocutionist. The director general told of the high ideals and resolute efforts of the managers, and then the President of the republic in a brief speech set forth the meaning of all the efforts that had been made by nations and individuals to make the exposition a success, closing with the sentence:

As by a touch the machinery that gives life to this vast exposition is now set in motion, so at the same instant let our hopes and aspirations awaken forces which in all time to come shall influence the welfare, the dignity and the freedom of mankind.

As the last word was uttered he touched a key that established connection with the machinery and in an instant a transformation was wrought more marvelous than any effected by magician's wands. Flags fluttered, the people shouted, the orchestra played the Hallelujah Chorus, the wheels of the machinery began to revolve, fountains sent forth torrents of water illuminated by electric lights, the artillery thundered, bells pealed and the eager multitude was free to inaugurate that round of amusement and education which will not end until many months have passed and many millions have participated. The formal dedication of the Woman's Building was a notable event the same day. Mrs. Potter Palmer, the Duchess de Veragua, the Countess de Brazza, the

Countess of Aberdeen and Princess Schachofsky made speeches worthy of the event.

It is thought by many that James A. Garfield might have lived and long served his party and country had Guiteau's weak mind not been led to conceive and execute his hideous act by the partisan editorials and speeches which the "stalwart" Republicans hurled at the heads of Garfield and "the half-breeds." Grave is the responsibility which ultra-partisan leaders incur when they hint at violence or cease discussing principles and descend to personalities and virulence. Of the truth of this Great Britain just now is having marked proof. Lord Salisbury, Mr. Balfour, Sir Henry James and others of the Tory and Unionist leaders have been telling their Irish and English partisans that if the home rule bill passes they will be justified in resisting its execution. Good men, including bishops and editors of ecclesiastical journals, have exhausted the vocabulary of execration in picturing the character of Mr. Gladstone. As a legitimate result, during the past week Belfast has been the scene of cowardly attacks by Orangemen upon Roman Catholic laborers, boycotts against Home Rulers have been started, and, most startling of all, a weak-minded fanatic has been discovered in London, whose notebook and suspicious actions have given reasonable grounds for the belief that but for his capture the world might have been shocked by the assassination of Mr. Gladstone. Realizing the relation of cause and effect between the incendiary speeches of the Unionist leaders and the violence of the Belfast mobs and the plottings of the would-be assassin, there has been a tremendous accession of sympathy and support to the Liberal cause, a corresponding revulsion against the anti-Gladstonian leaders, and a scurrying by them to suppress the violence of their adherents in Ulster. The budget statement just presented by Sir Vernon Harcourt proposes an increase of revenue through an expansion of the income tax, from which, by the way, Great Britain received £13,810,000 in year ending March 31, 1892, a fact worthy of note since it is suggested in high quarters that we may see this form of direct taxation introduced into our system of raising the national revenue.

The adoption of the Nyssen bill by the Belgian Senate confirms the work effected by the recent quiet revolution and, while it is far from satisfactory to the people, yet it is such a great gain over their prior condition that they acquiesce, confident that the enlarged representation they will secure under the provisions of this bill will in due time bring forth legislation making manhood the basis of suffrage. Bismarck has said a timely word against anti-Semitism and predicted that with the increase of intermarriage between Gentiles and Jews, and juster discrimination between capitalists, there will be a change for the better, much of the present anti-Semitism being simply the unreasoning jealousy of "the have nots" for "the haves," not hatred born of racial dislike or personal antipathy. Hungary, it is gratifying to note, is preparing to be more liberal in its treatment of the Jewish religionists, and the Prussian Supreme Court has rendered a decision which is a decided rebuff to the Jew-baiters of Germany. The

Radical majority controlling the Norwegian Storting has refused to vote on the civil list and decided to suspend its sittings, as a defiance of King Oscar because he refuses to approve the demand for a separate consular representation for Norway. This is the latest and most pronounced act in an effort by Norway to secure greater recognition as a nation, which has been attracting the attention of students of European history for some time past. The Radicals are led by men of ability and discretion. It is scarcely thought that separation will come or blood be shed, but it is evident that Norway is chafing under the terms of the Riksamt of 1815, and the concessions which from time to time Sweden has made seem to have little or no effect in appeasing the Norwegian appetite for increased rights and representation.

IN BRIEF.

The New York clergyman whose church had to pay duty upon him is reported as inculcating the doctrine that an Englishman naturalized in this country should love his native land more than his adopted country. This is a pernicious heresy.

If the long distance telephone were only completed to St. Louis we should be inclined to shout over the wires to a certain church committee there our emphatic disapproval of its inviting attitude toward a popular Boston pastor.

The editorial, *A Word to the Point*, in last week's *Advance* suggests the observation that it is of no consequence whether those who discuss current subjects of special interest to our churches are pastors, theological professors or others so long as what they say is true and important.

Be not discouraged, youthful preacher, rent and torn because of fancied lack of fertility in the pulpit themes. Metwin-Marie Snell, a recent convert to Protestantism from Romanism, says that Cardinal Gibbons has been known to preach the same sermon a dozen times in the space of two weeks.

Did you ever know a Christian who didn't backslide as soon as he began to grow rich?—*The Ram's Horn*.

Yes, a great many of them. Quite as profound a question would be, Do you know any Christians who failed to become spiritually minded as soon as they began to lose their property?

The Yale theological students must have been stimulated intellectually and enriched spiritually by the notable lectures of Mr. Horton, which we have reported fully. A salient sentence from one of last week's lectures: "The minister is committed to but one theme, and that is the largest possible knowledge of Christ." Would that all who stand as Christ's special representatives remembered this.

The stories of toil and endurance by our missionaries on the frontier often move our sympathies. But some men appear to enjoy climbing hills of difficulty. Here, for example, we have it on good authority that Dr. A. P. Peabody, when past threescore and ten, walked ten miles from Cambridge to Woburn one Sunday morning, preached twice and returned on foot in the evening. How many of our younger ministers could make a record like that?

One of Chicago's latest claims is that it is the chief center of theology, and the facts seem to justify it. For it has six theological seminaries, representing as many denominations, with sixty professors and 830 students. The problems which most interested the theologian of fifty years ago could best be solved

in retirement from the world, but those which absorb the attention of the theologian today draw him irresistibly into the great centers of this world's life.

The announcement that Dr. H. A. Stimson will preach the annual sermon before the American Home Missionary Society in Saratoga on the evening of May 30 will serve as an additional magnet to draw people to that anniversary. The completed program, as published on page 723, foreshadows a feast fully up to the customary standard. In addition to old and favorite speakers quite a number of new voices are to champion the glorious cause of America's evangelization:

The Amherst students must go to church on Sunday. So the faculty has decided, and we think wisely. Amherst is a Christian college, holding that public worship is as important a factor in education as any department of study. In such an institution, while the students are regarded and treated as coming to secure the greatest good from the course, order is essential to success. When attendance on recitations is made voluntary, it will be time to make attendance on church services voluntary also.

It is rather startling to be told that the epidemic of typhoid fever at Springfield, Mass., last fall, by which twenty-six lives were lost and a much larger number endured great suffering, can be traced directly to one farm which furnished milk to the city. Nor was it, either, the result of culpable carelessness, but rather of ignorance not to be wondered at. The plague of cholera is not so much to be dreaded as are some preventable diseases always lurking around our doors lying in wait for our lives.

It is said on good authority that in a certain penitentiary in the country a convict, whose crime was stealing, is compelled to labor at cutting out pieces of pasteboard which are put between the outer and inner soles of shoes which are to be sold as made of solid leather. Which fact naturally suggests to the Listener of the *Transcript* the following question: "If a penitentiary is a house where prisoners are given correction with a view to their reform, what lesson in honesty can this man receive from his daily participation in a dishonest act, by which somebody is systematically plundering the public?"

Somehow it does seem as if political offices were far more eagerly desired than ecclesiastical. We look on foreign missionary service as involving sacrifice, yet President Cleveland is besieged by applicants who desire to go in the name of their country on missions to the remotest lands. At the same time the office of bishop of the Episcopal Church in Massachusetts goes begging, one after another of quite a long list of candidates having declined to allow their names to be used. We trust that a satisfactory choice may be made of a successor to Bishop Brooks at the Episcopal Convention this week.

Very eminent gentlemen recently have been telling Bostonians of the defects of the journalism of today and their ideals of the journalism of tomorrow. Why not make the standard of the *Public Ledger* of Philadelphia universal? It has been so successful in the past that it has just had to enlarge its proportions. What does it aim to do?

To be an accurate, reliable, clean, public-spirited, independent journal, having no friends who are not friends of the public to praise; no enemies who are not public enemies to condemn; no interests to serve which are not public interests; it will continue to best serve itself by serving best the public.

The first in a series of articles on ways in which girls may earn a living appears this week in the Home Department and is written

by one who holds high rank as a public librarian. Four others will follow in course of time from those who are experts in their particular fields of activity. Miss Lucy Wheelock will write on kindergarten work, Miss Anna Barrows on domestic science, Dr. Mary F. Hobart on the medical profession and Miss Linda Richards, recently from Japan and now superintendent of the New England Hospital in Roxbury, on professional nursing. These articles will undoubtedly assist the large army of girl graduates who will soon be seeking their niche in the world to decide whether they are adapted to any of the careers described, and will be serviceable as well to other young women.

"I rejoice that there is a renaissance of patriotism in the United States," said ex-President Harrison, in a talk which he gave to the thousands of school children of Indianapolis who gathered last week to pay their homage to the liberty bell *en route* to the Columbian Exposition. It makes the heart leap with joy as one reads the story of the enthusiasm which this priceless relic has called forth on its journey from Philadelphia to Chicago. Certainly a renaissance will come if the school children everywhere along the route have had such expositions of the meaning of the bell as the ex-president gave at Indianapolis. He said:

Let us never forget that the liberty which this bell rang in was a liberty regulated by law (cheers); a liberty to be free to do as each one pleased only so far as the rights of others were not invaded. Let us learn again this great lesson that no worthy object can be promoted except upon the lines of social and lawful submission to public authority. . . . It is the law, casting its shelter over every household, arming every man in a panoply that should be impenetrable, that makes our home life possible and these schools what they are.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Congregational Club was happy in securing for its April meeting Rev. Robert F. Horton, Yale's Lyman Beecher lecturer. His topic was the Forward Movement in Religious Thought and Work in England. He was introduced to the club by his friend, Rev. Dr. Bradford, as the first Nonconformist who ever received the high honor of election to the presidency of the Union Society of Oxford and of nomination as a theological examiner in that city.

Mr. Horton defined the phrase "forward movement" as an attempt to reach and hold for Christ the democracy of London and of England by drawing within Christian and Congregational church influences those great masses of working people who are outside of religious organizations and church buildings and from whom the churches had largely held aloof by withdrawing themselves from crowded centers of population and planting themselves in comfortable suburbs. English Congregationalists are experimenting on this problem, but little is effected as yet beyond getting light as to the best methods of solving it.

Mr. Percy Alden, at the head of the great university settlement movement in East London, was to have followed Mr. Horton with an account of that work, but, as he had been reluctantly released for the evening in favor of the Hartford club, Mr. Horton gave some of its chief features, describing it as thoroughly practical, perhaps shocking to some good people who might look upon Mr. Alden as an Anarchist or even Nihilist. At a little church holding about 900 Mr. Alden speaks on Sunday morning to a list-

less audience not half filling the place. In the afternoon every seat is occupied by interested working men, listening attentively to the gospel and joining heartily in the singing and the prayers. These workingmen, though alienated from conventional methods of preaching and working, are found to respond quickly to the simple appeal of a Christ-like life and the announcement of the simple gospel of our Lord, ready to accept the unconventional forms of religion which are the very essence of Congregationalism.

Then there is the adult school movement, originated by the Quakers. At seven o'clock every Sunday morning working men meet in the different schoolrooms to learn to read and write and to study the Bible. They receive a hearty welcome and show deep interest in religious questions. London has 300,000 people who either have no income or on less than one guinea a week are trying to keep a whole family from starvation. There are between 200 and 300 Congregational churches in the city, but those in its central portions are mostly declining. The forward movement in London seeks to bring together all the forces of these churches, their social, political, municipal and directly religious influence, to bear upon the problem that is puzzling and distracting all thoughtful and earnest English people.

How shall it be done? These are some features of the most probable method: (1) At some central point a great and united Congregational church, far withdrawn from the suburbs and making the box of the great wheel of London. Here should be a continuous mission from Sunday to Sunday for the simple purpose of presenting the gospel of Christ to the vast, mobile masses of Londoners streaming through its streets. (2) A central pulpit, where the thought expressed shall represent our convictions as Congregationalists, thus bringing to bear the influence of the London churches upon the great social questions which are always emerging in our city and national life. We will not listen to the voice which so often says to us, "This lower stratum of London, this rubbish of humanity, let it work itself out and perish, and turn your attention to the next generation." No, we will listen to the voice which says, "I came to seek and to save that which was lost." People in England feel that the day of negation is past, that the day of skepticism is passing, that the day of assurance is approaching. In this spiritual atmosphere they are working—an atmosphere of hope. Despondent about London, they are not despondent about the gospel. Often distressed about the condition of the people, they have lost no whit of faith in the power that can save them. They hope to enter upon a period of growth, expansion and victory in winning England, and specially its great capital city, to the allegiance of our Lord and Saviour.

Drs. Abbott and Meredith and Professor Briggs followed with brief remarks, mainly showing the points of likeness and of unlikeness between the problems on which the English brethren are working and our own, the methods of their solution, and the certainty of the final issue under the all-caring providence and covenant promises of God.

On Wednesday evening Mr. Horton addressed a highly appreciative audience in the Broadway Tabernacle Church, speaking not so much of the work taxing the energy

and wisdom of the churches here and in England today as of the spirit essential to its successful prosecution. He won all hearts by the charm of his voice and manner, but still more by his practical Christian common sense and the intensely evangelical tone of his address.

The Brooklyn Congregational Club was treated to an instructive and entertaining address by Rev. Dr. Buckley, editor of the *Christian Advocate*, on Hypnotism, Unrecognized and Recognized. To this subject Dr. Buckley has long been giving profound study, and very few men anywhere are so well qualified to speak upon it "to edification." By careful scientific definition and discrimination the doctor made very clear to his hearers the various states, normal and abnormal, natural or artificially produced, classed under the names hypnotism, mesmerism, animal magnetism, electro biology, etc., and spoke of the effects wrought by them in all phases of life upon all classes of people in all callings, secular and religious.

Our great Columbian three days' show, for which so elaborate preparations had been made, can hardly be called a success. Indeed, by reason of the flood, the grand naval parade up and down the Hudson, which many thousands came far to see, fell not far short of being a failure. And a great pity it was, for not twice in a lifetime does one see the ships of war of so many nations and the reproductions of naval structures of generations long gone by floating side by side in the same harbor. Even as it was many thought the display worth standing for hours in the rain to catch glimpses of through fog and smoke, but to have seen it in comfort under a clear, sunlit sky would have been something one could never forget.

HUNTINGTON.

FROM WASHINGTON.

The advance guard of the annual spring conventions has already made a descent upon Washington and in May the main army will invade the city. Two important conventions have just been concluded. One was the fifth annual convention of the railroad commissioners of the various States, which was very fully attended, nearly all the States being represented. Much earnest and intelligent discussion took place concerning a number of important subjects, such as safety appliances, reasonable rates, uniform classification of freights, pooling of earnings, etc., and the trend of discussion and action was noticeably toward a higher administrative level. The second convention was that of the National Academy of Science, which was attended by more than a hundred members, including Professors Marsh, Brewer and Chittenden of Yale; Chandler, Gold and Hyatt of Cambridge and Boston; Bell of telephone fame; Asaph Hall the astronomer; Barker and Cope of Philadelphia; Gibbs of Newport; Sir George Dawson of Ottawa; Dr. Packard of Providence; Harkness, Newcomb, Barnes, Mendenhall, Powell, Abbe, Barrows, Chickerling, Mitchell and many other distinguished scientists. Several papers on abstruse philosophical themes were read and also two or three on matters of general interest, like immigration and the assimilation of races in the United States.

The great event of this month here will

be the General Assembly of the Presbyterian Church, which begins in the New York Avenue Church on May 18 and will probably continue a fortnight. This is looked forward to by all Presbyterians with not a little fear on account of the appeal in the case of Rev. Dr. Briggs, which will come before the assembly for settlement. Several other matters of special interest will also be considered, including the reports from the presbyteries approving or disapproving the revision of the Confession of Faith. As to the outcome of the Briggs matter Presbyterians here express considerable doubt and, in fact, they evince a not unnatural disposition to avoid the painful topic altogether, but there appears to be a general preference that the case should be finished on this occasion one way or the other. Great preparations are being made for the assembly socially, as it promises to be one of the largest and most interesting, as well as most important, gatherings of distinguished people ever entertained in the city.

Another convention, the tenth annual conference of the Atlantic district of the German Evangelical Lutheran Synod of North America, is now in session. The conference is a large one and has listened with much interest to various reports on educational matters, missionary work, church extension and other important matters.

A recent decision of the Virginia Supreme Court of Appeals has caused great sorrow and indignation in this community. While the predominant sentiment here is strongly opposed to professional horse racing and pool selling, a certain element is in favor of it, as is the case in every large city, and the fascination of gambling has in former years exerted a deleterious influence upon many of our young men while a race track was in active existence in the suburbs and pool-rooms were allowed in the city. These were abolished some time ago, but they sprang up again just across the Potomac, at the end of Long Bridge, in Virginia. To extirpate this and other "turf exchanges" in that State the Legislature at Richmond last year enacted a law which was supposed to cover the case. An arrest having been made under this law, conviction followed, but an appeal was taken to the higher court and through some legal pettifoggery the appeal has been sustained and the decision of the lower court reversed. So now the young men are still subjected to the dangerous temptation over the river, and the gamblers there are carrying on their business more impudently than ever.

It is probable that within a few days three commissioners will be appointed to treat with the five civilized tribes of Indians for the purpose of securing some arrangement by which their tribal condition may be abolished, the ultimate intention being to form them into a new territory and perhaps a state. It is hoped by many connected with the Government that this may be eventually accomplished, but the most sanguine agree that the negotiations will in all probability be slow and difficult. Congress passed a law providing for this commission, and it is supposed that ex-Senator Dawes will be the Republican member of it. Strange as it may appear, the principal opposition to the idea is expected from the Indians themselves. Many of their leading men are sel-

fish half-breeds, who make a good living as go-betweens and who fear their occupation would be gone if the Indians were to become citizens, and they will doubtless use all their influence to prejudice the tribes against the contemplated change.

Another impending change in public policy, according to the general understanding, relates to the reciprocity idea which was carried into effect under the last administration. It is an open secret that the results of our reciprocity treaties with the South American, Central American and West Indian communities, though fairly successful in isolated instances, have been disappointing on the whole, not only to the Government but also to our producers, manufacturers and shippers; and it is a fact that the complete abandonment of the present reciprocity policy is now being seriously considered by the President and Cabinet. Judging from what has been learned here from many quarters, no objections will be made to such a course by any of the foreign powers concerned in the matter, nor is any general objection expected from our own citizens.

The course of the administration and of the Democratic party generally in regard to tariff reform, now that the Senate is out of the way, is beginning to compel attention. It is practically certain that Congress will be convened in extra session early next autumn to legislate on this and kindred subjects, but it is not by any means so certain what the results of the legislation will be. From all that can be learned there is every prospect of a serious split between the Eastern and Western Democrats on the tariff question, and, what with that and the existing condition of the Treasury, it is as likely as not that no radical change in tariff methods or rates will be effected under this administration after all.

But the overshadowing topic of discussion in political circles this week has been the national monetary situation. For some days considerable uneasiness was felt in government circles, in view of the persistent gold exports and the lowering of the gold reserve in the treasury beneath the \$100,000,000 reserve line. Secretary Carlisle was unable to make any satisfactory arrangement with the New York bankers for accommodation in the way of gold offerings, and extremely strong pressure was brought to bear on the administration, from one direction to favor the payment of the treasury notes in silver and from another direction in favor of issuing a new series of gold bonds. The general uncertainty and the fear of repudiation and a consequent premium on gold produced a very nervous feeling everywhere. This was not allayed until President Cleveland's characteristically bold and straightforward statement came out, saying in effect that he would not pay the notes in silver but would keep on paying out gold as long as he chose, reserve or no reserve. This appears to have checkmated the speculators—for nearly every one here believes that the outflow and scarcity of gold has been largely caused by artificial and sinister agencies—and a much more comfortable feeling has prevailed ever since, and especially since the generous offers of gold from the banks in Boston and some other cities. The general opinion here is that the worst is over and that it will not be necessary to issue bonds, which the ad-

ministration does not wish to do. It is also understood that the President has determined to use every means within his power to force a repeal of the Sherman silver law, deeming that to be at the root of our present financial troubles.

C. S. E.

FROM CHICAGO.

Before this letter can rush into print the day of opening the World's Columbian Exposition will have passed. All hearts here are in expectation. The public has been taken into confidence in regard to the least details of what is to happen so that by the liberal use of the pictorial art, wherein Chicago papers excel in enterprise, people are prepared in advance for each move in the display on Monday next and know where to place themselves to best advantage.

Tuesday afternoon saw the unveiling of the bronze statue of Columbus on the Lake Front Park, erected as a permanent memorial to the hero of the celebration. Hereafter it would seem appropriate to change Chicago's title to "The Columbian City." If the "rain-makers" continue their weather-breeding work as at present, the plans to welcome distinguished guests, such as the old Liberty bell, besides President Cleveland and the Duke of Veragua, can hardly be conducted with the *éclat* intended. The working men who keep Labor Day have voted to have their parade Sunday, April 30, so that "Opening Day" will be wholly given over to World's Fair festivities.

Monday has been proclaimed a legal holiday by Governor Altgeld and Mayor Harrison and it is not unlikely that the crowds at Jackson Park may swell to any size from 250,000 to 500,000, which are the extremes of official estimates. The ceremonies take place at the east front of the Administration Building on the open plaza facing the McMonies fountain, the basin and the peristyle beyond this affording ample space for 100,000 or more spectators to have an unobstructed view. A low platform, sufficient to hold 2,000 invited guests, is just in front of the President's stand. Fortunately, the mistake committed at the dedication services last October is not to be repeated by inflicting a wearisome program of speeches on the multitude. Croft's poem, "Prophecy," will be recited by Miss Jessie Couthouy, and with little delay the electric button, under the touch of President Cleveland, will set the engines and machinery in motion.

The mechanical devices are such that when the button is pressed the oars in the hands of the nymphs who (metaphorically) "speed" the triumphal boat will fall to the water, the great fountain will play, the colossal statue of Liberty will stand disclosed at the head of the basin, while every roof line and prominence and flagstaff of the buildings will suddenly be gay with banners of all nations.

Changes have been decreed, raising floriculture and music to the rank of independent departments under chiefs. Uncle John Thorpe is thus honored, who, as the high priest of flowers and plants, has accomplished wonders already at Horticultural Hall. He is not satisfied with making the best exhibit ever yet made but labors to better the best, whether it means getting bay trees from the Jordan, or tree ferns from Australia, or hoary dwarfs from Japan. About May 9 the orchid show opens. Then

will follow a series of surprises while "Nature's Serial" progresses.

For lovers of music it is enough to say that May and June are filled with the choicest concerts. Again, July 12, 13, 14, a musical treat occurs in Festival Hall, offered by the massed chorus of 1,500, with orchestra of 200 and the organ. Eminent soloists are engaged for the June and July festivals. Admission to these concerts can be secured in advance by mail. The price is alike for all, \$1, and must be sent with the order for tickets, not more than six being sold on any one order. The tickets will be placed in envelope addressed to the buyer, which can be called for at any time during seven days previous to the date of concert specified. As the seating capacity of the largest concert hall is only between 3,000 and 4,000 the importance of engaging tickets is plain.

Those who can arrange their affairs to be in Chicago early in the season will do wisely, in the judgment of the writer, whose weather diary for seven years past records a better average of comfortable, pleasant days from the middle of May till the middle of June than for any other part of the season before October. Then, too, the world's congresses will furnish some of their most attractive and popular subjects for discussion at the Memorial Art Palace, beginning with woman's progress on May 15, followed by the public press, opening May 22, when 6,000 newspaper men of the world are expected to be in conference here. The religious press has a prominent place on this program. It is worth considering that during the first months of the World's Fair Chicago hosts will be at their freshest, in most hospitable mood, easily remembering that "first impressions are best." Those who delay their coming should not be surprised if weak human nature in all ranks and conditions of life, official and non-official, blood relations—even those whose kinship dates back as far as the Duke of Veragua's and Columbus's, needing nine "greats," more or less, to link them together—and other relations not so consanguineous may show toward the last an expression anxious to "speed the parting guest." Undoubtedly, however, October is the most beautiful, enjoyable month to spend in Chicago. The reserves of good humor and hospitality will be brought out, while the weather can absolutely be trusted then to give a succession of brilliant days, heavenly fair.

The enjoyment of a few days in Chicago depends greatly on taking a little trouble to learn something of the city before the visit begins. A postal mailed to William P. Kimball & Co., 58 La Salle Street, will secure a neat pocket map and guide, containing many items which any one would like to know, with an invitation to make use of the conveniences of their office where courteous attentions will be extended to visitors. Whoever cares for a moderate sized, cloth bound volume of 300 pages, with a great variety of photogravure illustrations useful in making one acquainted with streets, buildings, churches, parks and residences, will find Picturesque Chicago and Guide to the World's Fair a desirable acquisition. This book can be obtained for \$1.20, postage prepaid, by ordering it of the Congregational Bookstore, 175 Wabash Avenue, Chicago. Particulars of this kind may appear beneath the dignity of a correspond-

ent to the *Congregationalist*. It is done, however, in the spirit of "Ten times one are ten" and "In His name." Let who will take it so.

Q. L. D.

FROM SAN FRANCISCO.

The Chinese are greatly agitated. As the day for the Geary bill to take effect approaches they are wondering what will be done. Some doubtless would like to register and thus avoid any disturbance, while others deem it wise to wait until the Supreme Court passes judgment. The Six Companies counsel defiance and have secured some of the best legal advisers. The condition of affairs makes it exceedingly difficult for Christian teachers. If the latter advise non-registration, then in the event of trouble the Chinaman will say, "Through your advice I am in this condition." Should the Christian friend say, "register," then he would seem to recognize a law which he believes infamous, and, at the same time, the Chinaman acting upon such advice would meet with the contempt of his countrymen. The dilemma seems a difficult one. Those most deeply interested are at a loss to know the best course. Some one conversant with matters in China as well as here reports a leading non-native merchant of China as saying that he wishes all would be driven out of America and as a retaliatory measure China would deport all white men—missionaries and others—within her borders. In this way he thinks America and England might awake to the manner of treatment China is receiving from their hands.

It was in the First Church, and there were about four hundred of us—Christian Endeavorers we were—representing the Golden Gate union. We were at tea—pastors and deacons, together with the young men and women of the various denominational clans—it was a sight to make one glad. The speakers vied with one another in praising the work and urging to grander things. Somewhat larger will be the gathering at Fresno in a few days, a new but flourishing town in the San Joaquin Valley equally accessible from all parts of the State. Delegates to Montreal will be appointed who will vigorously contend for holding the National Convention of 1895 in California.

John Wanamaker is here. Accompanied by Philadelphia friends he is touring up the coast. The weather is fine and the usual generous hospitality is being extended. In this city the churches are vying with one another—especially the Presbyterian—to secure him to address the congregations. Our wide-awake general secretary of the Y. M. C. A. has already a Sunday afternoon meeting planned. Mr. Wanamaker was here two years ago and has a great hold upon the young men, and hundreds are waiting the opportunity of listening to him.

Among the early arrivals in this State was Rev. Martin Kellogg. A graduate of Yale, he occupied for a while the pulpit at Grass Valley. Afterward he gave himself to teaching, and for years has been connected with the State University at Berkeley as professor in Latin. He has again and again been thought of as president and at last the honor has been bestowed upon him. Greatly esteemed by students, alumni and faculty, the regents have wisely elevated him to this position, where his influence more than ever

will be felt for the best interests of the great institution. Regretting as we must that religion has no place in its curriculum, we rejoice that not only many of its preceptors but the president himself is one who bows in allegiance to Christ. His influence cannot but be great upon the hundreds gathered there. With churches of nearly every leading denomination, with a Y. M. C. A. heartily supported by the Christian students, there is at this seat of learning a helpful atmosphere to any soul spiritually inclined. Rev. George B. Hatch, recently from Lynn, Mass., is busily at work in the Congregational church, and already the prospect brightens. With President Kellogg at the head of the State University, and President Jordan so successfully leading the hosts of young men and women at Stanford, we may well congratulate ourselves not only educationally but *Congregationally*.

The seminary is just closing its year. The class to graduate is fair in size and ability and some of the best men are banded together for work in the northern part of the State. Following the closing exercises plans are making for an educational conference, at which it is hoped representatives from the three Congregational colleges on the coast will be present. **INCIDENT.**

CURRENT THOUGHT.

AT HOME.

Prof. Charles Eliot Norton, writing on James Russell Lowell in the May *Harper's*, says: "He could not shut his eyes to the effects which the advance of science has had in breaking down the old fences of faith and in substituting for the authority of tradition the liberty of speculation. But his heart clung to the ancient modes of belief, even while his intelligence recognized the truth that they were no longer defensible." He quotes him as writing, "As I can't be certain I won't be positive, and wouldn't drop some chapters of the Old Testament even for all the science that ever undertook to tell me what it doesn't know."

"Labor in free America is free to all save the sons of Americans." This is a thesis which the editor of the *Century* is to prove in future numbers of his journal. He says: "It will be shown that all the trade unions of this country are controlled by men of foreign birth; that nearly all of them have such rules against the employment of apprentices that American boys can no longer, in any of the large cities of the country, learn a trade by working in shops with journeymen; that such boys as learn trades in trade schools are refused admission to the unions not because they are well taught, but because they have not apprenticeship according to union rules, and are boycotted and persecuted if they attempt to work as non-union men." These and other startling facts, which are to be proved by evidence drawn from official and other authentic sources, have made the American mechanic of a generation or two ago an "extinct species," so that while as "a nation we lead the world in mechanical skill, yet we are the only nation in the world that has almost ceased to produce its own mechanics," with the result that "we are not only bringing up our sons in idleness, not only depriving our experiment in popular government of the invaluable support of a great body of conservative citizens of American birth, but we are accepting in place of such a body one that is composed of and controlled by men of foreign birth, whose instincts are not merely un-American but oftentimes anti-American."

Mgr. Satolli's Mission to America is discussed from various standpoints in the May *Forum*. Bishop Vincent of the Methodist

Episcopal Church is pessimistic. He believes that Satolli represents a new temporary policy and not a new principle. "Both parties in the church seek the same end—Roman Catholic domination in the American state. . . . Let the authorities in Washington beware how they pay him official attentions as a representative of the temporal kingdom or authority of the Pope of Rome, who is and can be 'the subject of no government on earth.'" Rev. Leonard Bacon is more optimistic. He thinks that cordial recognition by Protestants of Satolli's merits as a man and scholar and the absence of sectarian hatred, such as followed Bedini's arrival in this country, is due somewhat "to increased refinement of feeling, such that a controversial style and temper tolerated fifty years ago are now intolerable; something to the study of comparative theology not necessarily indifferentist for being scientific; something to the 'higher criticism' which has disclosed the date and meaning of the Apocalypse and thus robbed the arsenals of both armies of some of their favorite missiles; much more is due to growing personal acquaintance and friendship between individuals in the opposing parties."

President W. A. P. Martin of the Imperial College, Peking, China, for twenty-five years in the service of the Chinese Government, says, in the *Independent*, that the conduct of our Government has provoked the higher officials beyond endurance. "If anything like a wholesale persecution of Chinese is inaugurated by the enforcement of the registration act, it is morally certain that our missionaries will be driven out." He quotes the great Viceroy Le Hung Chang as asking him recently, "What would you say if I were to drive out all your missionaries?" and our minister, Colonel Denby, as remarking, "It almost seems as if we were drifting into a war with China."—William Ashmore, an eminent Baptist missionary authority in China, says in the *Examiner*, "Already report comes to us from the north that certain privileges in regard to the transit of grain in foreign vessels have been refused continuance on the ground that the American treaty which secured them has been broken by the American Government. If we can break one part, what is to hinder them from breaking another part?"—Rev. Marcus L. Taft, a missionary of the Methodist Episcopal Church in Peking, tells the readers of the *Christian Advocate* that retaliation may be expected. Whether expulsion and exclusion of all Americans will follow he is not sure, but he is certain that missionary work will be hampered by the officials. "It has already happened as a direct result of the Geary bill, and riots abetted by the officials whereby mission property will be destroyed and innocent lives sacrificed" may be expected.

In the *Western Christian Advocate*, Rev. H. G. Henderson says of Southern Methodism: "All along the line of social, scientific and theologic thought in the South there has been evidenced an inertia that would be criminal were it not indigenous. Questions that agitate the North, stirring the fountains of the deep into stormy ebullitions that threaten to destroy, fret with but a toying ripple the surface of the waters of Southern thought and activity. In this condition of quiescence, amounting almost to supine indifference in reference to many issues—elsewhere being vigorously debated—some find ground for congratulation, while others betray impatience at the passive attitude of the South toward problems that, beyond a peradventure, must at no distant day be settled."

Rev. T. L. Cuyler, in the *Evangelist*, pays his respects to the church extension policy of the Presbytery of New York: "It is the style introduced by the Irishman who cut off one end of his blanket to sew on the other end. A down-town church is extinguished and a new

church up-town is erected; the rich end of the metropolis is provided for and the poor end is left on Sunday to the Roman Catholics and the Jews and during the week to the drams and the devil. There are some happy exceptions to this pitiful practice, but Presbyterianism has not furnished many of the exceptions."

Methodist ideals must be changing when *Zion's Herald* can say: "It is certainly a mistake, though one often made, to reckon up a minister's success in any and every charge by the number of members or probationers which he is able to report at the close of the year. Some ministers are called to be teachers of the people rather than revivalists, to be sowers of the good seed rather than reapers of the harvest, to be calm, judicious administrators, straightening out tangled affairs and uniting diverse elements; to be raisers of debts and erectors of edifices."

ABROAD.

The April *Review of the Churches* is notable for its article on Inspiration and Revelation, by Archdeacon Farrar, who says we gain as the result of higher criticism "this enormous advantage that ninety-nine hundredths of the assaults and objections of infidels and secularists are at once rendered innocuous, that we have learned to study Scripture as a whole," to recognize that "all words are full of gracious shadows and uncertainties, and that, at very best, language is but an asymptote to thought." "It restores to life in all their grace and beauty, in all their strength and tenderness, in all their divine endowments and in all their human frailties, the stiffened and de-naturalized figures of the patriarchs, prophets and saints of God. . . . We first see that the Bible is essentially divine when we have learned to apprehend that it is also thoroughly human."

The *British Weekly*, commenting on the fact that the Edinburgh Presbytery has been discussing home rule and has petitioned against it, says: "We confess a good deal of sympathy with what was said by Dr. Dale recently in Birmingham. He indicated the danger of the church, as such, taking up political questions. The Free churches of this country have protested violently against Erastianism, which is the control of the church by the state; but an equal evil is Hildebrandism, the control of the state by the church. If home rule is a legitimate subject to take up in a church court, there is no political question that can fairly be excluded. Would it help anybody if presbyteries and unions were turned into little mock parliaments?"

THE ETHICS OF SALVATION.

I.

BY REV. GEORGE D. HERRON, D. D., BURLINGTON, 10.

The problem of how to save the church must be solved before the church can solve the problem of how to save the world. It is idle for us to think and talk of converting the race until we find whether we have any adequate knowledge of how much is involved in receiving and giving the salvation of Christ. False and artificial notions of salvation have borne fruit in the superficial activity and spiritual indolence which mark our professional Christianity. The body of Christendom has outgrown its soul. There is as much difference between the aims and energy of the modern church, and the passion for moral purity and unqualified devotion to service of the apostolic church, or of certain branches of the church in great days of revival and reformation, as there is between a living man, active with the vigor of sound health, and a luxurious, chronic invalid. I am not sure but decrease rather

than increase will be the divine method of preparing the church to save the world.

Salvation is life received through faith. It is divine-human character, wrought out by the hand of God in the soul of man. The saved life is the one that is lived in fellowship with Christ in God. There is no salvation for any man in himself. There is nothing in man that can deliver him from his sin, nothing that can help him live the divine life. Salvation is the gift of God. The saved life is something no man can earn or achieve. Even leaving sin out of our thought, the joy and power of the Christ life, when lived in its fullness, is greater than any soul could have earned by endless innocence. The abundance and beauty of the life that is lived by faith in the Son of God is above and beyond any life Adam could have achieved by unquestioning obedience until the end of time. The life that is given unto man in Christ is not founded in human failure or merit, but in the fatherhood of God. It would have been the gift of God if there had been no sin. And since this divine life could not have been earned by innocence, much less can it be bought by the outward conduct of fallen man or the creed of the religious majority. The Christ life is all the more a free gift of God that it comes to us as our salvation. It is our part to work out this salvation with fear and trembling; we may neglect it at our eternal peril. But it is nothing we can win, it can only be received and used.

It makes all difference whether we place God or self at the center of our thought of salvation, whether we make our own acts and opinions or the love of God the foundation of our hope. We cannot expiate our own sins. We cannot undo the wrong of the past or get back the life wasted in vain striving to reach forbidden goals. We cannot seize opportunities that have closed their doors to our unbelief, nor be true to the sacred trusts sacrificed upon the altar of selfishness. We cannot convert our weakness into strength, our doubt into faith, our folly into wisdom. Whether we look to the future or the past, there is no help in self to meet the one or right the other. But if God comes to us and says that the problems of our life are His problems, if He reveals that He has taken the burden of our guilt and shame into His own heart to burn it up in the quenchless flame of His holy love, if He tells us that our sins are not only forgiven but expiated and that they need not blast and thwart our lives, then we do not need to dwell on our failures or brood over sins repented of, but may face the future without fear and leave the past in the heart of God. If the salvation of God is our strength and His mercy our security, then we may go forward, out of the old self-conscious life of sin and failure up into the new life of fellowship with God, on joyous feet of faith, mastered by a perfect peace, fearing neither the life gone nor the death to come, fully persuaded that nothing can separate us from the love of God which is in Christ Jesus our Lord. If our faith stands in the power of God, in what God is able and willing to do for us, and not in the correctness of our manners and opinions, then we may be sure that our divinest ideals of character will be translated into the most substantial realities. If we walk in the light of divine grace and not in the shadow of

our own self-righteousness, we may regard our holiest vision, the most triumphant moment of our spiritual history, as but a faint prophecy of the life we may come to live by faith in the Son of God.

It is thus that our salvation is through faith in Jesus Christ. Whatever our theory of the person of Christ, we all agree that He spake as never man spake. Whether we think of Christ as God or man, the world is ceasing to doubt that His life was a revelation of God. That Jesus knew more of God than any other soul that has poured its life into the world, that the words of Christ are the word of God, is coming to be the undisputed conviction of the race. Be Christ who He may, He is the truest light that has shone in our darkness and His message is the highest that has ever been spoken. The loftiest ideals of moral grandeur that man has ever cherished are pitiable in comparison with the actual character of Christ. Whatever the nature of His sonship, Christ has revealed God to us as our Father. The life of Christ shows us how God feels and thinks and acts toward men. That God was in Christ, reconciling the world unto Himself, is a belief consistent with nearly all theories of the person of Christ. This being true we have no choice but to receive Him as our Saviour, hear Him as our teacher, accept Him as our master, follow Him as our leader and yield to Him an unqualified allegiance as our living Lord. Belief in Christ is the only rational method of salvation that has been offered to men.

Christ is the only safe guide who has beckoned us from amidst the jungle of human speculation and opened to us a path to our Father's house. And we are unreasonable not to follow the best we know, even though we do not see along the way in which the best may lead us. None of the apostles had clear conceptions of the person of Christ while He dwelt among them in the flesh, increasing their faith to the measure of the cross and the resurrection. The belief of the apostles was moral first and intellectual afterwards. They never professed to know all about Christ, and were content not to know. Enough for them that He had the words of eternal life. They saw that in Him dwelt the fullness of the Father's glory; that in Him was the light for which the weary ages had waited almost unto despair; that in Him was the power of God unto the salvation of the world, and they yielded to Him their lives and devotion. They saw that Christ was worthy to be the Head of humanity and had earned His right to be the King of the nations, so with a jubilant faith they went forth proclaiming Him the Redeemer of man and the ruler of the kings of the earth. Their faith in Christ was the mold in which their personal characters were cast, the mold in which the destiny of the world was newly formed. The belief of the apostles in Jesus as Lord became the salvation of the world.

The musician's fame rests, not on his theory of music but on the song he sang; the artist's, not on the school of painting he upheld but on the pictures he produced; the physician's, not on homeopathy or allopathy but on the cures he effected; and the soldier's renown results, not from his ideas regarding the science of war but from the

battles he won; and the preacher's claim to the lasting gratitude of mankind centers, not in the theology he held but in the good he achieved.—*Rev. Dr. George C. Lorimer.*

SOROBY CLUB SKETCHES.*

XVIII. THE FURTHER HISTORY OF THE FIRST YEAR.

BY REV. MORTON DEXTER.

As the spring season came on the condition of the colony slowly began to mend.

It pleased God the mortalities began to cease amongst them, and ye sick and lame recovered apace, which put as it were new life into them; though they had borne their sadder affliction with much patience & contentedness.

On April 2 the civil organization was completed and John Carver was re-elected governor for a year, but on April 15 he was taken ill while at work and died at once. William Bradford shortly after was elected in his place, and, as he had not yet recovered wholly from his illness, Isaac Allerton was chosen his assistant. The two were re-elected annually afterwards for some years. The attention of the colony naturally was directed at once to planting the crops for the year, and they found the Indian, Squanto, a great help. The corn which they had discovered at various times and places had been kept carefully for seed and now Squanto taught them how to manure it with fish and plant it and how to tend it after it began to grow. He also instructed them as to the season for fish in the neighboring brooks and how to capture them, and where other kinds of provisions could be found. But for his aid they might have come to famine, for the English seed, wheat, peas, etc., which they had brought with them, proved fruitless.

Early in April, on or about the 5th, the Mayflower set sail for England. The unintended prolongation of her stay at Plymouth had been due at first to the extreme difficulty of rendering the colony habitable, and later to the death or grave illness of many of the crew. Apparently, too, the authorities of the colony, although determined not to abandon the enterprise needlessly, felt at one time, when matters were at the worst, that it might become necessary for them all to return.

The Govr & cheefe of them, seeing so many dye, and fall downe sick dayly, thought it no wisdom to send away the ship, their condition considered, and ye danger they stood in from ye Indeans, till they could procure some shelter; . . . The mr. and sea-men likewise, though before they hasted ye passengers a shore to be goone, now many of their men being dead, & of ye ablest of them, . . . and of ye rest many lay sick & weake, ye mr. durst not put to sea, till he saw his men begin to recover, and ye hart of winter over.

But by April matters looked brighter and the ship sailed for home. Then, at last, as her top-sails sunk below the eastern horizon, the Pilgrims must have realized with a new solemnity that they were committed irrevocably to their chosen work.

A prominent event which soon followed was the wedding of Edward Winslow and Susannah White. It took place on May 12 and was the first in the colony. Winslow was a widower, his former wife, Elizabeth, having died as recently as March 24, and Mrs. White's first husband, William, also had died no earlier than Feb. 21. Doubtless the brevity of the interval between their

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respective bereavements and their marriage was due very largely, if not wholly, to the peculiar conditions of the young colony in which family relations were felt to be much more advantageous than single life. The ceremony was civil in character and probably was performed by Governor Bradford as their magistrate. There was no minister among them—although, until one joined them several years later, Brewster, their elder, acted as such, so far as the conduct of public worship was concerned—and if there had been, their views at that time did not allow them to make use of his services on such an occasion. Says Bradford:

May 12. was ye first mariage in this place, which, according to ye laudable custome of ye Low-Cuntries, in which they had lived, was thought most requisite to be performed by the magistrate, as being a civil thing, upon which many questions about inheritances doe depende, with other things most proper to their cognizans, and most consonante to ye scripturis, Ruth 4. and no wher found in ye gospell to be layed on ye ministers as a part of their office.

There is no record beyond this concerning the occurrence, and they were in too depressed and needy a state to make much ado over it.

In the course of the summer and autumn several expeditions were sent out which deserve mention. One was to visit the Indian sachem, Massasoit, "their new freind," in order that they might bestow upon him some gratutie to bind him ye faster unto them; as also that hearby they might vew ye country, and see in what maner he lived, what strength he had abouthe him, and how ye ways were to his place.

So, on July 12, they sent off Edward Winslow and Stephen Hopkins, with Squanto to guide them, carrying as gifts "a suite of cloaths, and a horsemans coate, with some other small things." They were not much impressed by what they saw. The plague had decimated his people a few years before, as has been related, so that but few remained and these were destitute and dirty. The journey of the envoys took them some forty miles westward from Plymouth, through the present Middleborough and Taunton to Swansea on Narragansett Bay and back. "They found but short comons, and came both weary & hungry home," is Bradford's terse comment on the trip.

A second expedition was sent towards the end of July to Nauset on Cape Cod after John Billington, one of the boys in almost the only habitually restless and troublesome family in the colony, who had lost himself in the woods and fallen among the Indians. It is worth noting that the Pilgrims took advantage of this opportunity to find the owners of the corn which they had dug up in that vicinity in the previous November and to pay for it. About the middle of August they also were obliged to make a show of force toward some of the usually peaceable natives. Corbitant, an Indian ally of Massasoit but unfriendly to the English, was reported to have killed Squanto and another friendly Indian, Hobomok, some dozen miles west from Plymouth. The latter escaped and warned the colony but Squanto was detained. So the Pilgrims sent out Captain Standish and fourteen men well armed who wounded several of Corbitant's people slightly, before learning that Squanto was unharmed, and thereby taught the Indians a useful lesson, and fortunately were not obliged to take life.

On Tuesday, September 28, they sent their first party northwards to Massachusetts Bay. It contained ten men, besides Squanto and two other Indians, and went in the shallop. It was gone until Saturday, Oct. 2. It appears to have landed first at the present Squantum, in Quincy, and to have crossed the bay later to where Charlestown now stands. It formed friendly relations with the Indians on each side of the bay, obtained a number of skins, and learned that the natives were much afraid of the Tarratines, a tribe living in what is now Maine but often invading Massachusetts. It has been asserted so frequently that the Pilgrims abused the Indians that it is proper to add here a quotation from Edward Winslow's published account of the trip which sets forth the policy which they pursued habitually.

Here Tisquantum [Squanto] would haue had vs rifled the Saluage women, and taken their skins, and all such things as might be serviceable for vs; for (sayd he) they are a bad people, and haue oft threatened you: But our answere was; Were they neuer so bad, we would not wrong them, or give them any just occasion against us: for their words we little weighed them, but if they once attempted any thing against us then we would deale far worse than he desired.

The explorers liked Massachusetts Bay so well as to wish that the colony had been established there.

TRAVEL AS A FINE ART.

A distinctive phase of modern life is the amount and extent of traveling for pleasure pure and simple. In the olden days he who went abroad to see the world was a marked man and was ranked with explorers and adventurous spirits. Moreover, in days not so far back as to be beyond the recollection of our older readers, for a New England family of average means to take a trip to Europe was considered an event of consequence, not only to the persons concerned but to the community, which looked on with wonder spiced with perhaps a little envy. Back in the fifties and sixties, even, persons who were accounted wealthy, and who, perhaps, did not begin to spend their incomes, traveled but little; either they considered it an unwarranted extravagance or else it seemed too much of an undertaking, and the dread of all that was involved in going into strange regions kept people as a rule contentedly by their own firesides with, perhaps, an occasional jaunt to New York in the winter or to Saratoga or the White Mountains in summer.

But with the increasing wealth of the country, with a growing tendency to spend money on luxuries, and especially with the development of facilities for travel, there has come a marked change not only in the amount and character of travel, but in the prevalent feeling of the public in reference to it. Thirty years ago it would have horrified the ordinary New England spinster to think of starting off alone, or with a single feminine companion, for California or Alaska, while the men and women who had reached sixty years would have considered a trip to Europe a venturesome thing, warranted only by some tremendous business or family exigency. But now you are apt to encounter in the Hotel Del Monte at Monterey or at the Schweizerhof in Lucerne persons whose heads are silvered with the frosts of seventy winters, but who have made the journey very comfortably from distant New Hampshire or Connecticut and who seem in no particular hurry to get back

home, while if you have joined a party to the Holy Land you see more than one stout matron of fifty or fifty-five briskly mounting her mule and starting off at a smart pace for Jerusalem. People in our day are doing things along every line that their fathers and grandfathers would have termed impossible, or, at least, extraordinary.

This tendency to journey far and wide has certainly been accelerated, even if it has not been created, by the great concerns that in recent years have come to the front as guides and managers of popular excursions. The business of organizing and conducting tourist parties has become a vast industry; millions of dollars are invested in it. It has given rise to a distinctive and creditable type of literature. The best and most inventive brains are in its service and it has not yet begun to reach its full development. There are certain businesses the maintenance of which conduces so evidently to the public welfare that they should not be looked upon simply as schemes for enriching the men who project and sustain them. We are not only to admire the industry and skill with which they have been built up out of nothing, but we are to see the bearing which they have upon the social, intellectual and moral progress of our people. It is, therefore, with no desire to advertise any particular concerns, but only to show how their work has affected and influenced for good our national habits and traits in many ways, that we refer to the history and present status of one or two most widely known and representative houses organized to foster the migratory instinct, which we must believe is a worthy and respectable element in the human make-up.

It is true that many persons still prefer, and some always will prefer, to travel by themselves. At the same time an increasing number choose, by availing themselves of excursions and hotel coupons, or by joining personally conducted parties, to relieve themselves of the burdens and worries incidental to extended travel.

It is to the name of Mr. Thomas Cook that credit should attach for the seed-thought out of which has grown the great business of organized traveling parties. He was certainly one of the marked personalities of this century. Born in Derbyshire, Eng., in 1808, in boyhood he struggled with poverty and at ten years of age began to work for his daily bread. The lad had both stuff and ambition and did everything in his power to help himself along in the world. But he had reached the age of thirty-three before the real work of his life began. He was then a wood turner, but, in connection with his business, found time for missionary labor in the rural districts under a Baptist association and to take a prominent part in the Father Mathew temperance movement which had just extended to England. Railways were then beginning to penetrate to the midland counties of England and Mr. Cook bethought himself of utilizing them for pushing forward the temperance cause. A large public meeting was to be held at Loughborough, and on July 5, 1841, Mr. Cook secured a train which carried over 570 passengers from Leicester to Loughborough and back at one shilling a head. This is believed to be the first publicly advertised excursion train ever run in England. The undertaking was such a success that Mr.

Cook was urged to plan and conduct excursions for other temperance meetings and for Sunday school conventions.

The first of the purely pleasure trips projected by Mr. Cook to other countries was to the Welsh coast. Then a party was organized for Scotland and gradually the business was developed until the European continent, America, Egypt and the Holy Land and, in fact, the whole world, were made the objective destination of Cook parties. Early in the development of his schemes Mr. Cook arranged for cheap excursions of working men and of school children to points of interest, such as the great exposition in London in 1851 and to Paris a few years later. He made prominent from the start the educative side of excursions, his desire being that the holders of his tickets should derive all the information possible concerning the places where they halted and the scenery through which they passed.

Mr. Cook's son, Mr. John Mason Cook, has always been an invaluable assistant to his father, and the firm name for many years has been Messrs. Thomas Cook & Son. The third generation is represented in the business today. Three sons of Mr. John Cook occupy important positions as chiefs of departments. Mr. Thomas Cook died about a year ago.

So thoroughly have the Cooks organized their business throughout the world that they now have headquarters in all great cities and in 1890 they were able to supply tickets for 344,739 miles of the total railway mileage of the world then in operation—360,495. The number of tickets issued during 1890 was 3,262,159. Though the Cooks cater to the tastes of wealthy patrons they also have done much to bring foreign travel within the reach of persons in ordinary circumstances.

On this side the water Cook's business has taken deep root and is widely patronized, as well as that of Henry Gaze & Son, an English house, which also sells many tickets to Americans going abroad. The name of E. M. Jenkins, too, is well known in this connection, and there is a large number of other lesser concerns which carry forward a similar business, while a great many individuals make it either a vocation or an avocation. Of late the railroads themselves have been doing more in the way of organizing extended trips. The Pennsylvania Railroad excels in this particular, and the tours which it offers to Washington and to Florida, as well as to California, the Yellowstone and other points in the Pacific Northwest, are attractive, moderate in price and extremely satisfactory to their patrons, the number of which is increasing year by year.

But the firm which perhaps has had as much to do with developing the instinct of travel, particularly throughout New England, and in supplying facilities such as had not been offered before, is that of Raymond & Whitcomb of Boston, which was formed in 1877. The partners, being practical railroad men, began in a tentative way, made a thorough study of their calling and have earned a name which is a synonym both for honorable dealing with their patrons and for untiring regard for their comfort. The Raymond & Whitcomb enterprise has proceeded on the assumption that there is a class in the community who in traveling desired the best accommodations. So

the tastes and desires of this class are consulted and, considering what is actually received, the patrons of Raymond and Whitcomb make their journeys at a considerably less outlay than would be required if they traveled alone on a similar scale. It is estimated that perhaps one-fourth of the expense of a California trip is saved by joining a Raymond. An invaluable assistant to the firm since the start has been Mr. Luther L. Holden, formerly connected with the Boston *Journal*. He does the bulk of the pioneer work, preceding the parties and arranging all the details. He travels, as a rule, about 50,000 miles a year. He has been to California about forty times and through the Yellowstone sixteen times. Mr. Holden also prepares most of the literature which the company spreads broadcast.

The first California party was sent out in 1881, and since then every winter sees the departure of perhaps half a dozen special trains made up of parties who intend to be absent from three to five months, the length of the stay at the delightful resorts on the Pacific being within the determination of the individual. In 1886 the fine hotel at Pasadena, the Raymond, was built for the especial accommodation of these parties. In 1884 the Northwest was visited for the first time; Mexico and the Yellowstone were added in 1885 and Alaska in 1886. Numerous shorter trips are constantly taken. Last summer no less than sixty-five parties were sent out from Boston, the objective points being the White Mountains, Lake George, the Thousand Isles, Nova Scotia and other popular resorts. The method of these excursions is, perhaps, too well known to need description. The ticket includes all necessary expenses, by which are meant railway fares, Pullman cars, hotel expenses and carriage hire. Conductors accompany every party to assume all the care and to serve as guides and informants. The house has from the start made it a point to omit Sunday travel altogether, and this was done in connection with their only European trip, winter before last, of which Mr. Holden was the conductor. At least 5,000 persons a year take one or more Raymond excursions, and the fact that the same persons take the trips year after year, and the fact that the growth of the business has been due chiefly to the recommendation of patrons to friends, are proof that there is no better way to travel—at least for those who like this method—than to join a Raymond. The care which is taken and the comfort insured make them particularly desirable for ladies and elderly people and those who know little about deriving the most profit from sight-seeing.

Raymond & Whitcomb are coming to be widely known on the other side of the water. A number of distinguished European scientists, who came to this country a year or two ago to attend a convention, were taken on an extensive trip and became so delighted with Raymond methods, which were entirely novel to them, that quite a number have placed themselves under similar escort to the World's Fair. Indeed, the Raymond people will pilot a good many distinguished Europeans from their homes to Chicago. An itinerary in French lies before us setting forth the route from New York back to New York. Their daily trains from Boston to Chicago, which began to run April 28, are

already largely filled up as far as midsummer and beyond.

This great and growing business of conducting pleasure parties has certainly insured to the advantage of all concerned. Regions of our country hitherto inaccessible have been opened up. Pleasant, and in many cases permanent, acquaintanceships have been formed. The different parts of the country have in this way, just as through the extension of the railroads, been brought into closer fellowship. Travel always broadens and develops one, and a good many lives which, otherwise, would have run into grooves and become monotonous and tame and self-centered have been quickened and deepened by going about the world seeing the marvels of river and mountain and forest, touching various types of humanity and coming to understand that beyond the hills of their native towns lies a world which, as intelligent American citizens, it behooves them to know about. What an infinitely worthier use of money this is than to squander it on clubs and parties and lavish adornment of one's person or one's home! No character is complete unless it has at least about it a touch of cosmopolitanism. Personally conducted excursions have made a great many persons, and will make a great many more, citizens of the world in the truest and best sense.

H. A. B.

FOUR INSTITUTIONAL CHURCHES.

IV. BERKELEY TEMPLE, BOSTON.

Poorer in its appointments than either St. George's in New York or the Jersey City Tabernacle, Berkeley Temple is probably richer in its *personnel* than any of the three churches already described in this series. It has no model edifice, no bathrooms nor swimming tank, no gymnasium nor amusement hall. But it is singularly fortunate in counting among its active members some of the choicest characters in New England. Those who are unfamiliar with the church erroneously suppose that it is composed mainly of what is called "the mission element." On the contrary, the nucleus of its membership is the faithful remnant carefully nurtured under the ministry of the late Dr. Henry M. Dexter and his successor, Dr. William Burnett Wright. Into possession of this rich legacy Rev. C. A. Dickinson came when he assumed the pastorate in the fall of 1887, and to it has been added not only neglecters of the sanctuary and those who have been reclaimed from lives of open sin but persons of social position and mental culture, who felt it a privilege to leave the conventional church and cast in their lot with this new experiment in practical Christianity.

To illustrate: the primary work in the Sunday school has been developed by Miss Lucy Wheelock, who has a national reputation as a kindergarten teacher. A prominent teacher in the adult school is Mr. S. Brainard Pratt, widely known for his unique collection of Bibles. Another is the eminent violinist, Mr. C. N. Allen, who has a class of seventy young women. His wife, no less distinguished in musical circles, is the chief soprano in the choir. Mrs. L. W. Schneider, long a missionary in Constantinople, superintends the Armenian school. Two or three of the principal men connected with the *Youth's Companion*, influential

physicians, lawyers, merchants and editors, besides elect women not a few, are enrolled in its membership. Emphasis is laid upon this feature because the weight of the personal influence of this class has helped secure a recognition of the dignity of the enterprise from some who, at first, looked askance upon the project. The Associated Charities, the Provident Association and kindred organizations now regard it as a desirable ally. They frequently refer difficult and delicate cases of personal need to Rev. R. B. Tobey, one of the assistant pastors, for adjustment. Occasionally he has power of attorney to act for others, and so wise and tactful are his methods that he often secures the gratuitous service of professional men and women, who, for similar ministrations among Back Bay clients, would charge enormous fees.

Another false idea prevails that the Berkeley Temple constituency is largely from the floating population, whereas nearly 500 families are counted among its regular attendants. The total membership Jan. 1, representing eleven nationalities, was 894, of whom 555 have joined since Mr. Dickinson came. A series of printed questions is presented to each candidate for admission, and one of the queries is, "Why do you wish to join *this* church?" Some of the replies are significant: "Because it is nearer my view of religion." "Because all the members seem to be great workers and show so much kindness to strangers and interest in his soul's welfare." "Because I feel at home in it." "Because I like its spiritual atmosphere."

Of the activities common to all church life little need be said here. Naturally, the Sunday services are more numerous than in the ordinary church, beginning with a morning prayer meeting at 9.30, conducted by the Brotherhood of Andrew and Philip, and closing at 9.30 P. M. with an inquiry meeting. Distributed between these are the two preaching services, the sessions of the Sabbath school, with its Chinese and Armenian departments, and meetings by the three divisions of the Christian Endeavor Society, which became unwieldy and had to be separated into sections after its membership exceeded 200. The music by a quartette and large chorus choir is excelled by none in the city. All the seats are free and Mr. Dickinson is one of the most ardent champions of the free system in the country. The morning service is somewhat liturgical in character and the preacher appears in a gown. The evening exercises are more simple, the sermon more evangelistic and the edifice is generally crowded. Ushers stand in the vestibule to greet people as they enter and also to distribute a printed leaflet which outlines all the work for the week. In all thirty-five meetings are held weekly.

Of the features which differentiate Berkeley Temple from other Boston churches those which cater to the needs of men and boys are embraced in an organization called the Young Men's Institute. This is broadly inclusive, having a literary, an industrial, a physical culture and a reform department, also a lecture and entertainment course. The latter is designed to be educational as well as entertaining and is a profitable financial venture, between four and five hundred dollars being cleared every season. The proceeds are used to forward other depart-

ments of the institute's work. A well-stocked reading-room, open at all hours, has an average daily attendance of forty. A good parish library furnishes additional reading matter. Perhaps the temperance guild is the most remarkable feature of the institute. It is accomplishing marvels but so unobtrusively that few realize to what extent men are being redeemed from drinking habits through its agency. About ninety per cent. are permanently reformed. In this connection it is a pleasure to state that the pastor has opened an asylum at Westminster, Vt., his native place, where those addicted to drunkenness and the morphine and tobacco habit are treated according to the methods of the Thompson cure. The proceeds go toward the support of an orphanage wherein bright young boys rescued from the city slums can receive all the advantages of a Christian home. Here also is a vacation home for worthy working girls, the three buildings forming a unique group and giving visible proof of the practical philanthropy of Berkeley Temple. This is further illustrated at the church kitchen in Boston by the supply, during the winter months, of hot coffee, crackers and cheese, between eleven and one o'clock, for the benefit of the large number of teamsters who congregate at midday in that neighborhood. This free lunch, the procuring of a ticket being the only fee, and the barrel of ice water placed outside the building in summer help neutralize the power of the saloons in the immediate vicinity. Columns of interesting incidents could be written concerning the relief department, which seems to cover everything from the settlement of pension claims for poor widows to the housing of infants summarily ejected by the Board of Health. A corps of students from Andover Seminary come to the city each Friday and remain until Monday, sleeping in the improvised dormitory in the church, for the purpose of personal participation in the work and to study social conditions as represented in a great city. A Boys' Brigade was formed recently and proudly marched last week to hear Professor Drummond's address to their fraternity. A well-edited and wide-awake church paper, called the *Berkeley Beacon*, reflects the life and activities of the church.

The work for women and girls is all classified under an organization called the Dorothea. About 200 members are enrolled and the payment of a small annual fee entitles them to the privileges of classes in painting, stenography, dressmaking, millinery, French, German, elocution, current events, bookkeeping, penmanship, grammar and arithmetic. A noble work for children, carried on at the private expense of Miss Wheelock, is seen in the kindergarten, which meets every morning except Saturday. Forty-two little folks, for whom a lunch is provided, are trained in all the lines of domestic service usually taught in such schools. All the teachers are volunteers; two of them coming from the Chauncy Hall normal school. Home and foreign missionary societies flourish, zeal in the latter being kept at white heat by reason of the church having its own representatives in Japan in the persons of Mr. and Mrs. William Noyes. A miniature Berkeley Temple is supported among the colored people in New Orleans, the torch of love having

been kindled at the home altar by Miss Bella W. Hume.

One great drawback to the full development of the idea for which this church stands is the lack of a suitable edifice. The Sunday school, in particular, is hampered for want of convenient rooms, consequently its total enrollment falls a little short of 700. The situation of the building at the corner of Berkeley Street and Warren Avenue, close by the intersection of Dover with Tremont, accessible on the one hand by an excellent class of South End residents and on the other by the lower and foreign elements, whom it is designed to uplift, could not be better. But admirably as the edifice is planned, having in all twenty-one rooms, it is far too small for the increasing demands of the work. In one room is the office of Mr. Tobey. No railroad superintendent or bank official is more punctually at his post and few business men labor so many hours a day. While to Mr. Dickinson belongs the honor of setting in motion this vast network of Christian activities no one is more ready than he to acknowledge that without Mr. Tobey they never could have been developed so harmoniously and judiciously. His untiring zeal and ardent sympathy united with his rare modesty are an inspiration to all who come in contact with him. No less consecrated to the interests of the church is the other assistant, Rev. W. S. Kelsey. The single-hearted devotion of these three pastors to the advancement of Christ's kingdom, according to the methods here imperfectly outlined, is characteristic of the church as a whole. There are individuals, the faithful janitor being a conspicuous example, who count it all joy to spend two, five or even seven evenings a week in the temple service, in some form or other. "I love thy church, O God," is the prevailing sentiment. Strangers are attracted by this spirit of loving loyalty and also by the air of hospitality offered by a church whose doors, like the gates of the New Jerusalem, are never closed. They stand open to the public seven days in the week and ten hours in the day. Strangers are present every week and inquiries about the work are received from points as distant as the States of Florida and Washington and from countries as remote as New Zealand.

Best of all the dominant idea at Berkeley Temple is the conversion of men and women to the Lord Jesus Christ. For this pastors and people labor and sacrifice and pray, and all its multitudinous agencies are made to subserve this supreme end.

The financial problem was partially solved at the inception of the enterprise by generous pledges amounting to over \$6,000 from members of the Old South, Central and Mt. Vernon churches and by gifts from a few outside the Congregational fellowship, like the proprietor of the *Youth's Companion*, who were in sympathy with the experiment. The Massachusetts H. M. S. also, believing that the church held a strategic point for city evangelization, made an appropriation of \$2,500 a year from the Swett legacy, which was donated for special work in cities. The annual outlay is large, amounting to nearly \$20,000 per annum, but about half is now raised by the church itself by means of weekly offerings and personal subscriptions and its ability to do more toward self-support steadily increases.

The Home.

HEARTS-EASE.

Of all the bonny buds that blow
In bright or cloudy weather,
Of all the flowers that come and go
The whole twelve moons together,
The little purple pansy brings
Thoughts of the sweetest, saddest things.

I had a little lover once,
Who used to bring me posies;
His eyes were blue as hyacinths,
His cheeks were red as roses;
And everybody loved to praise
His pretty looks and winsome ways.

The girls, who went to school with me,
Made little, jealous speeches,
Because he gave me loyally
His biggest plums and peaches,
And always waited at the gate
To carry home my books and slate.

They couldn't see (with pout and fling)
The mighty fascination
About that little, snub-nosed thing
To win such admiration.
As if there weren't a dozen girls
With nicer eyes and longer curls.

And this I knew as well as they,
And never could see clearly
Why, more than Marion or May,
I should be loved so dearly.
So once I asked him, "Why was this?"
He only answered with a kiss.

Until I teased him, "Tell me why;
I want to know the reason."
Then from a garden bed close by
(The pansies were in season)
He plucked and gave a flower to me
With sweet and simple gravity.

"The garden is in bloom," he said,
"With lilies tall and slender.
With roses and verbenas red
And fuchsias' purple splendor.
But over and above the rest
This little hearts-ease suits me best."

"Am I your little hearts-ease then?"
I asked, with blushing pleasure.
He answered "Yes" and "Yes" again.
"Hearts-ease and dearest treasure."
That all the earth and the whole sea
Held nothing half so sweet as me.

I listened with a proud delight
Too rare for words to capture,
Nor ever dreamed that sudden blight
Would come to chill my rapture.
Could I foresee the tender bloom
Of pansies round a little tomb?

Life holds some stern experience,
As each of us discover,
And I've had other losses
Since I lost my little lover.
And yet the purple pansy brings
Thoughts of the saddest, sweetest things.

—Mrs. Alexander.

How can we expect our young men and maidens to entertain noble ideals of married life when the wedding ceremony is so frequently made an occasion of vulgar display? A New York daily recently devoted twelve solid columns to a description of the marriage of an immature bride to a titled foreigner. The whole scene afforded a background to show how the deification of money and position is increasing in our large cities and the moral effect upon youth of a marriageable age cannot be otherwise than pernicious. It is refreshing to turn from a record like this to a beautiful memorial volume entitled *The Rich Legacy*, in which the bride says of

their marriage ceremony: "The guests were waiting but we who were so soon to be made one could not present ourselves before the altar until we had once again offered ourselves anew to Him who instituted this holiest of ties." Entered upon in this spirit is it any wonder that their union was signally blessed and that their friendship enriched hundreds of lives? Infinitely better this largess of love for each other and for humanity than the dower of costly gifts representing two millions of dollars.

The moral influence of animals upon personal character is strikingly illustrated in an experiment tried at the Woman's Prison in Sherborn. One of the convicts who had resisted all other appeals to her better nature was intrusted with the care of a young Jersey calf, which awakened her deepest maternal instincts and accomplished, at length, her thorough reformation. Another was similarly influenced for good through the care of chickens and still another by the intelligent interest awakened in the raising of silkworms. The same principle applies in a different way to the association of children with animals. There is no surer way to teach a child to be unselfish and thoughtful for others than to make him considerate of the feelings of his pets, of which there should be at least one in every household. A boy who has been made responsible for the protection of some little dumb creature dependent upon him will not be likely to seek his pleasure, later in life, at the expense of another's pain. He will develop a spirit of chivalry toward mother and sisters and a tenderness toward all weakness and suffering. Boys and girls who are trained to this affectionate care for animals rarely become criminals.

When it is remembered that more than 100,000 persons in the United States die annually from consumption, 15,000 in New England alone, any wise plan for the alleviation of this dread disease must perforce win general approval. In France the government takes hold of health matters which are national in their scope, and has an organization specially designed to save the children of tuberculous parents. The Indian Government, also, has a national sanitarium on the slopes of the Himalaya Mountains. Pending similar action on the part of the United States a few earnest philanthropists and eminent physicians have organized the American Invalid Aid Society, whose primary object is the relief of sufferers from consumption. It is incorporated under the laws of Massachusetts, has for its president one of Boston's able physicians, Dr. Rufus L. Thurston, and has already secured possession of large estates in the rainless regions of the South and Southwest, these having been found most favorable to the cure of pulmonary disease. Suitable buildings will be erected and competent physicians and nurses provided. Inasmuch as a large proportion of consumptives are without means, the society is, to a certain extent, a charity, but one that cannot fail to move a multitude of hearts. The advisory board includes such well-known men as Rev. Drs. Edward Everett Hale and J. L. Withrow. Any one can become a member by the payment of a dollar and one hundred dollars constitutes a life member. Further information can be obtained of the

secretary at 180 Tremont Street, Boston, Room 19.

LADY HENRY SOMERSET AT HOME.

BY FRANCES E. WILLARD.

Seated in one of the great windows of the Priory at Reigate, looking out upon the somewhat conventional lawn that undulates restfully to the hills near by, is a lady in the early prime of life, of figure inclined to *embonpoint*, clad in a becoming but unpretentious black silk gown, on which she wears a little bow of white ribbon, emblem of the women's temperance movement to which she is devoted. A noble, well-set head, carried with gentle dignity; dark hair that turns to chestnut in the sunshine, simply coiled and waved above a low, broad, thoughtful forehead; arching brows that beoken great sensibility and genuineness of character; eyes sometimes dark brown, at others chestnut, roguish, pathetic, eloquent, according to the impulse or situation of the hour; cheeks with the English flush of health or exercise; a nose not Roman, but determined; lips whose smile is a reflection of the bright kindness of her eyes—a face indeed full of the charm of intellect, culture and good will—that is "Lady Henry Somerset at home."

Reigate is but one of her places of residence, and when there she lives for the present mostly at "The Cottage," as it is called—a tasteful, modern house at a little distance from the sunshiny, old Priory, which is now undergoing alterations and repairs. If you see her at her home in London, you will find her surrounded by stenographers, secretaries, interviewers, committees, writing letters by the hundreds, receiving telegrams more frequently than almost any one gets letters, and going out to engagements, nearly every one of them relating to philanthropy. The next you know she is taking the train for her long lecture trips, standing at night before audiences that almost invariably number from two to five thousand, and holding on the morning after a conference often representing all the organized philanthropies of the city which she is visiting. On the train the shapely little hand is untiringly busy with pencil and tablet, writing articles for the *Woman's Herald*, of which she is editor, or classifying her letters and sending postals, telegrams or more elaborate replies to the most urgent among her correspondents.

Eastnor Castle is beautiful with every charm of architecture, art and history indoors and the perfection of English pastoral and hilly landscape outside. On its terraces I have often thought of Byron's lines:

More wondrous spots may rise, more glaring shine,
But none unite in one attracting maze
The splendid, fair and soft, the glory of old days.

In this magnificent ancestral home Lady Henry Somerset's life presents a somewhat different aspect. Gathering a pleasant circle about her for her son's sake (a noble young man now nearly nineteen years of age, resembling her to a degree in appearance and disposition), she is always the leader in that bright, piquant conversation so delightful to the young, and, devoted to their pleasure, she is more attractive to them than any amusement that they can devise. In the great park, or along the blooming highways, you will see her driving with

skill and grace her favorite span; going up the Monument Hill, where like a sentinel stands the obelisk in memory of her brave ancestor; gathering the doves around her from their cote on the lodge gate; speaking a friendly word to faithful servants all their lifetime in the family, asking after their ailments, promising to see them in their cottages; and when night falls, and the castle bell is heard summoning the family to the chapel, Lady Henry is at the reading desk to conduct the evening devotions. Once a woman of society, she is now a woman of the home and philanthropic guild, and a leader in the great world of reform.

It is something to think about, this character and life in its fruition, so different from the prediction of its early years, for glorious discipline and sacred sorrow have wrought not vainly on a nature attuned to the good, the true, the beautiful.

Seated under a great elm on the lawn at Reigate Priory, one June day seven years ago or more, wondering about life and, most of all, about the life that is to come, full of the doubts and fears of a naturally adventurous and analytic mind, and having read books that did not strengthen her hold on the faith in which she had been reared, Lady Henry Somerset seemed to hear a voice in the depths of her soul, and it said, "My child, act as if I were, and thou shalt know I am." She had never before been conscious of anything so clear, so true, as this voice of God speaking to her inmost spirit; she wondered and was glad. Rising from the rustic seat where all alone she had been pondering on the mysteries of being, she walked over to her pretty rose garden near by and stood there in the sunset, enjoying the fragrance and quiet of the place and the purity of the open sky, while still the voice sounded in her heart. Later on she went to her room in the Priory, and, sitting by the window as the twilight gathered, she thought much of life, much that could not be translated into words; perhaps the poet's lines might best express her meditations—

And yet is life a thing to be beloved,
And honored holly, and bravely borne.

Taking her New Testament from the shelf where it had long lain undisturbed, she read at one sitting the Gospel of St. John, and then enjoyed a night of sweet, refreshing sleep. The next morning she told her friends something of what had happened, and that she should not carry out her summer plans of gayety and travel. A few days later she went with her son to Eastnor Castle, where she remained for years studying the Bible and working among her tenantry. She soon saw that intemperance was the greatest curse of the estates of which her father's death had left her mistress one year before. She held a temperance meeting and gave her first address to the little group that gathered in the schoolroom she had established near the castle gate, and there she signed the pledge, as an example to her servants and neighbors, and was followed in so doing by forty of those present. From this she went on, giving Bible readings in the kitchen of a farmhouse near the castle, building mission rooms, employing evangelists and Bible readers and speaking in the religious and temperance meetings of the village constantly herself. Here she passed her novi-

tate as a Christian temperance worker, made her experience, and gained the mastery of herself in public address. Soon the knowledge of the change that had come over her life, and the fame of her gifts as a speaker, led to her being invited to the villages and towns round about until she has visited and worked in not fewer than two hundred villages and cities of Great Britain. Gradually but surely her welcome widened until, in 1890, she was urged by the leaders of the British Women's Temperance Association to become its president, in which position she succeeded the gentle, true-hearted Mrs. Margaret Bright Lucas, the sister of John Bright.

About a year and a half after her election to this office, Lady Henry Somerset visited America, by invitation of the national W. C. T. U., in company with Mrs. Pearsall-Smith, author of *The Christian's Secret of a Happy Life*, now published in fifteen languages. They attended the convention of the World's W. C. T. U., held that year in Boston, and representing through its delegates more than ten thousand local societies and half a million women from all parts of Christendom. Lady Henry Somerset was made vice-president, and most warmly received, not only by the temperance women, but in the highest circles of literary and social Boston. She visited America's two greatest living poets, Oliver Wendell Holmes and John Greenleaf Whittier, and other famous folk, and, had her work been less arduous, might have passed a delightful autumn and winter in the new world; but she was in such demand that when she spoke the street outside was packed with would-be listeners, who could by no means gain entrance even to the largest halls in the great cities of the Republic. After a few months she visited Chicago, and in her own unobtrusive way went into lodgings, attending Mr. Moody's Training School for Christian Workers and helping me to edit the *Union Signal*, while Miss Mary Allen West, who had long and ably edited this most notable journal ever owned, edited and published by womankind, took a brief vacation on the Pacific Coast.

Returning to England in April, 1892, Lady Henry spoke in the Liberal election campaign (temperance now having become one plank in the platform of that party) and gave thirty-six addresses in fourteen days. In the autumn she again went to America, visiting Denver, Col., that marvelous young city at the foot of the Rocky Mountains, and participating in the annual meeting of the National Woman's Christian Temperance Union, after which she returned immediately to England, where she has ever since been lecturing, writing and working in various ways for the woman's temperance movement, as has been her custom in these recent years.

The Polyglot Petition, having now three millions of names in fifty languages, has had from the first the warm sympathy and help of this intrepid leader. This petition asks for the prohibition of the trade in alcoholics and opium in every land. Many will smile at such an undertaking, but the great petition is simply a signboard pointing the way along the path of purity and power for future generations. It has brought an "arrest of thought" to a great many brains and a stirring of sympathy to numerous hearts. The petition will be exhibited at

the Columbian Exposition in Chicago, and if the names were written with but one signature on each line it would be about twelve miles in length. Within two or three years this petition will be carried by Lady Henry Somerset and a delegation of the World's Woman's Christian Temperance Union to the governments of all the leading nations; it is an educator, and great good will come of the long and weary journeys that its circulation and presentation must involve.

I have not dwelt upon the interesting annals of the family of Lady Henry Somerset. In Macaulay's *History of England* will be found an attractive account of her great ancestor, Lord Keeper Somers, chief counselor of King William the Third, of whom it is said that he excelled alike in literature and statesmanship. He was a friend and patron of Joseph Addison, Richard Steele, Congreve and other English writers whose names have become classic. In later times scions of the same house have been famed in war; one of these, the Honorable Major Cocks, was with Wellington in the Peninsular campaign and was trusted by that great general in the most trying situations. It was said of him by his chief that had he lived there was nothing he might not have attained of military glory. Lord Somers, the father of Lady Henry, was one of the finest art critics in England, a pupil of Rev. Frederic Maurice, an Oxford man and friend of Ruskin and the artist Turner. It was through his efforts that Sir Henry Layard was enabled to make the famous excavations at Nineveh, the results of which are a marked feature of the British Museum. Lord Somers was the friend of Cavour and Garibaldi and had the cause of Italian unity deeply at heart. The mother of Lady Henry Somerset, Countess Somers, is the granddaughter of Madame de L'Etang, who was maid of honor to Marie Antoinette. There is French blood in the veins of our reformer, which reports itself in her mobile face and winsome, gracious manner. Very few women have wrought so much for good in space so brief; we are but at the beginning of the story, and if life and health are spared for twenty years it will be written that while the men of England had their Shaftesbury its women had their Somerset.

This hurried sketch has not been written to extol the noble woman whose name it bears, but in the hope that her life of tireless beneficence and Christian devotion may stir the holy emulation of some brave young heart. We live by our ideals and I hope this portraiture may more clearly outline for many the possibilities of high character and heroic achievement among women.

A SPLENDID SPECTACLE.

The eyes of all the world have been turned these last few days to the magnificent fleet of thirty-eight warships anchored in Hampton Roads preparatory to sailing away to New York for the grand naval parade of last Thursday. The American squadron received the stately guests from Great Britain, France, Russia, Italy, Germany, Holland, Spain, Brazil and the Argentine Republic in parlors which covered miles of water area. The exchange of civilities by means of their variously colored flags was a superb sight. The oddest crafts of all were the antiquated caravels, exact copies of the

Nina, Pinta and Santa Maria, which had been towed over by the Spaniards. Contrasted with the big modern ships of today these vessels of the fifteenth century, floating their red and orange colors, looked like a boy's playthings. The fleet started off in two parallel columns, one formed of the thirteen American ships headed by the white flagship Philadelphia, and the foreign visitors led by the English flagship Blake, whose mighty hull is painted black. Beside the Blake and the caravels, which bobbed up and down in the rear like the tail to a kite, the vessels which attracted the most attention were the Kaiserin Augusta, the crack cruiser of the German navy, finished just in season to arrive for the parade, and the Russian flagship, Dimitri Donskoi, whose first lieutenant is a nephew of the emperor. An interesting incident was the provisioning of the ships for the cruise to New York. Tons and tons of beef, huge crates of canned goods and mammoth sacks of vegetables were brought by steamers, and one pile of bread, by actual count, contained 3,876 loaves.

LIBRARY TRAINING FOR GIRLS.

BY CAROLINE M. HEWINS, LIBRARIAN OF HARTFORD PUBLIC LIBRARY.

In the first place let me ask you a few questions. Why do you wish to go into a library? Is it because teaching is overcrowded? That is what some girls have told me. Is it because you like to be among books and fancy that you shall have several hours a day for reading? I have heard that reason also. Let me give you a fair statement of how the assistants in one library spend their time.

They work fifty-one hours a week. Two days they are on duty from nine till luncheon time, and again after an hour and a half until six; on two others they work until eight, with half an hour off for tea in the building. On Saturday evenings they stay till nine and on one other till ten. No books are taken out of the building on Sunday, but the reference-room is open from one till half past seven and all six take charge of it in turn. To compensate for the evening and Sunday work, however, they have a morning off every week and the Saturday afternoon and evening after their one Sunday in six, so that they may spend the next one out of town if they like. On holidays the assistants' work averages about half the day, and the summer vacation is only two weeks long. The girls are on their feet much of the time and some of our first questions to new applicants are, "How many days have you been kept indoors by sickness in the last year? Is your general health good, and are your back and eyes strong?"

You see that a librarian or assistant has no time to read in working hours, except when she looks over books to determine under what subject they shall be catalogued, or to decide whether they shall be admitted at all or not. She is often asked to recommend a good French novel, to find a German poem, to translate a Latin or Italian quotation. She must have history enough at her fingers' ends to know where to find a book about Charles VI. or Artaxerxes, if the library has no lives of them, without stopping to look out their age or country. She must know, without thinking, whether Henry II. or Richard III. reigned first, and

must not, like an assistant in one of the largest libraries of this country, be ignorant enough to go through the Old Testament to find the epistle of Jude. She must be able to help readers in finding descriptions of rare birds and wild flowers, receipts for English cheese-cakes or carriage varnish, models for canoes, and costumes of all ages, and to recommend good novels, amusing short stories or selections for prize readings and declamations.

The library training schools do not teach these things. A girl must know something about them before she begins her technical course, and if she wishes to learn them she has no time while she is in school for reading Mary J. Holmes, the Duchess or dozens of English and American tenth-rate novelists. Even in the Sunday school library she must choose stories with a basis of history, like Miss Yonge's or Mrs. Marshall's, in order that Sir Thomas More and Sir Thomas Browne, George Herbert and Bishop Ken, King John and Henry V. may be more to her than printed letters on a page. She must make Scott, Dickens and Thackeray her friends all through her school life. If she reads them over and over again, so much the better. She must have time for Shakespeare, too, but not as task work or "literature." I have not much more faith in the study of "English literature," so called, in schools, than I have in the text-book study of mythology, which girls who grow up on Hawthorne's Wonder Book and Tanglewood Tales, Cox's Tales of Ancient Greece, Keary's Heroes of Asgard and the King Arthur legends learn unconsciously while they are children.

I have talked with girls who never read anything but fashion magazines and story papers and have no knowledge whatever of the literature or history of their own century, beyond a bare outline of events in this country. They know nothing of the scientific advance or the religious, political and social reforms of the last hundred years. Ask yourself how much better off you are than they. Test yourself with a story like Hawthorne's Virtuoso's Collection in Mosses from an Old Manse, or Curtis's Cruise in the Flying Dutchman in Prue and I, or Rose Terry Cooke's Metempsychosis in the second volume of the *Atlantic*, or a poem like Jean Ingelow's Gladys and Her Island, and see how many of the characters you recognize. If you do not know them set yourself at work to find them with the help of books like Brewer's Dictionary of Phrase and Fable or Reader's Handbook, that you will probably find in your school or town library. Work at prize questions, whether you try for the prize or not. Learn to set type on

your brother's printing press, to read proof on the school paper, anything, in short, connected with the mechanical part of book making or catalogue printing. See how much you know of current events, the Hawaiian revolution, the Panama Canal, the immigration question. If you are not going to college you are young enough to take a year for miscellaneous reading, making yourself as familiar as possible with authors like Scott, Longfellow and Leigh Hunt, who give you numberless scraps of out-of-the-way information. Keep up your languages by reading a little of each every day. If you have a good grounding in Latin and French you can easily learn enough Spanish and

Italian for library use. Some librarians need Swedish, Dutch and Danish. Indeed, no language comes amiss in a library. If you must have a prescribed course in literature get Professor Winchester's little book, *Five Short Courses of Reading*, published by Ginn & Co. for forty cents. If you send to Miss M. L. Cutler, State Library, Albany, for circulars of the library school, which was opened in Columbia College in 1888, you will learn that students under twenty are not admitted, that college graduates are preferred and the course lasts two years. The examination asks you to name the authors of works like the Alhambra and *Die Jungfrau von Orleans*, mention the works of authors like De Quincey, Wordsworth and Pope, a dozen characters of four great English novelists and ten good biographies, and translate French and German title-pages. You are expected to tell what you know of such topics as the Australian ballot, the President's Cabinet or the Bering Sea difficulties, and you must also pass an examination in general history.

If you write to Miss Mary W. Plummer, Pratt Institute, Brooklyn, N. Y., you will receive a circular of her training class, which also requires an entrance examination and includes three six months' courses. The Drexel Institute, Philadelphia, has two four months' courses, and information upon them may be obtained from Miss Alice B. Kroeger, the librarian. In the Los Angeles Public Library girls not under seventeen are admitted to the training class on passing an examination. For six months they work three hours a day. At the end of this time, if they pass another examination successfully, they are employed four hours a day at \$10 a month for six months. After this they are placed on the regular list of applicants. Some of the questions in the last entrance examination are: "What is Poole's Index?" "What periodicals do you read?" "Name the standard English dictionaries of today and describe their respective merits." Miss Tessa L. Kelso, the librarian, has charge of the pupils.

A class in connection with the Summer School of Languages has been taught in Amherst for two summers by Mr. W. I. Fletcher, librarian of the college library. It is of especial value to librarians of small libraries who wish to understand modern methods of cataloguing and classification, but is also useful to beginners. The class begins this year on July 24 and lasts until August 27. The fee is twelve dollars for the course, and Mr. Fletcher will send circulars on application. No entrance examination is required.

If you have the *Library Journal* in your town library, you will find recent articles bearing on the subject of library work and library training, positions and salaries in the numbers for February and September, 1891, July and December, 1892. If you read them and decide that your habits of study and order, your memory, power of selection and comparison, your temper and adaptability, are equal to the work that you have set yourself to do go on and get the best training that you can afford.

Library work is hard, but it has its compensations. In fact, it is "its own exceeding great reward," not only in the everyday contact with books which it brings, but on its missionary and philanthropic side.

BABY IN CHURCH.

Aunt Nellie has fashioned a dainty thing,
Of hamburg and ribbon and lace,
And mamma had said, as she settled it 'round
Our beautiful baby's face,
Where the dimples play and the laughter lies
Like sunbeams hid in her violet eyes:
"If the day is pleasant and baby is good,
She may go to church and wear her new hood."

Then Ben, aged six, began to tell,
In elder-brotherly way,
How very, very good she must be
If she went to church next day.
He told of the church, the choir and the crowd,
And the man up in front who talked so loud,
But she must not talk, nor laugh, nor sing,
But just sit as quiet as anything.

And so, on a beautiful Sabbath in May,
When the fruit-buds burst into flowers
(There wasn't a blossom on bush or tree
So fair as this blossom of ours),
All in her white dress, dainty and new,
Our baby sat in the family pew.
The grand, sweet music, the reverent air,
The solemn hush and the voice of prayer

Filled all her baby soul with awe,
As she sat in her little place,
And the holy look that the angels wear
Seemed pictured upon her face.
And the sweet words uttered so long ago
Came into my mind with a rhythmic flow,
"Of such is the kingdom of heaven," said He,
And I knew that He spake of such as she.

The sweet-voiced organ pealed forth again,
The collection-box came round,
And baby dropped her penny in
And smiled at the chinking sound.
Alone in the choir Aunt Nellie stood,
Waiting the close of the soft prelude,
To begin her solo. High and strong
She struck the first note; clear and long

She held it, and all were charmed but one,
Who, with all the might she had,
Sprang to her little feet and cried,
"Aunt Nellie, you're being bad!"
The audience smiled, the minister coughed,
The little boys in the corner laughed,
The tenor man shook like an aspen leaf,
And hid his face in his handkerchief.

And poor Aunt Nellie never could tell
How she finished that terrible strain,
But says that nothing on earth would tempt
Her to go through the scene again.
So we have decided, perhaps 'tis best,
For her sake, ours and all the rest,
That we wait, maybe, for a year or two
Ere our baby re-enters the family pew.

—Mrs. M. G. Walsworth.

THE TWO VIOLINS.

BY HELEN H. BOLL.

Sunset was approaching in the Prater at Vienna. An old soldier, battered and maimed, was making his last and best effort to elicit a *kreuzer* from some kind-hearted person in the throng, which since the forenoon had been passing and repassing. These people loved the glorious sunshine; they had no ears for the scraping, strident notes of a violin played by one not born to handle it.

The old man paused. Sadly he looked down on his only friend, his faithful poodle, that sat there wearily holding a cap between his teeth and wistfully looking into the eyes of the passers-by. Suddenly the master's solitary leg gave way, and he sank down beside his dog upon the grass. A big tear began to course down his weather-beaten face, but he quickly brushed it away

with his three-fingered hand as unbecoming to a soldier.

"No supper for us, Max," was all he said.

Not far off a gentleman leaning against a tree had seen the tear, and stepping forward with a gold piece he put it into the poor man's hand and asked, "Will you lend me your violin for a few minutes?"

Not waiting for an answer he took it and tuned it and began to play, bidding the owner of it hold the cap now. And such wonderful melodies! The poor fellow could scarcely believe it was his own violin from which they came. There were no more passers-by for all stopped to listen, and, easily perceiving why one so elegantly dressed should stand there in such company, each gave according to the size of his heart or of his purse. The cap was soon filled, emptied into a sack and even filled again with pieces of silver and copper and gold. Max sat with hanging head and drooping ears, for it seemed a disgrace to him that his master should hold the cap and perform his office of so many years.

Already the sun shone on the tree trunks with level rays and the people began to feel that they must move on. Then the player struck up their favorite Austrian hymn and all joined in. Before the last note had died away the soldier held his violin in his hand and the player had disappeared.

"Who was it?" demanded the crowd, as they pressed more closely around.

"Him I know not, but I do know that without his generosity I should be supperless tonight. May God bless him for his noble deed!"

At that instant some one stepped forward from the rest to say: "I know him. It was the 'Alexander of the violins.' Let us not forget his noble example." And taking off his hat he held it out to them again, shouting, "Long live Alexander Boucher!" and "Long live Boucher!" came lustily in response, until once more the sack had to be opened to receive a hat quite filled with coins.

THE DUKE OF VERAGUA.

This genuine descendant of Christopher Columbus of the eleventh generation is now in America with his wife, son, daughter and other relatives, and the party have paid their respects to President Cleveland. The boy who bears the name of his distinguished ancestor is fourteen. His sister is eighteen and the only one of the party who speaks English fluently. Like the Marquis de Lafayette when he visited this country the duke is the guest of the nation by a special act of Congress. Under these circumstances he was exempt from having his luggage examined by the custom house

officials. In New York he was presented with the freedom of the city, as it is called, an absurd custom for a free nation like our own. In olden times, when cities were enclosed by high walls, it was considered a mark of esteem to present a visitor with the keys so that he might enter and depart at will. In this case a scroll of parchment took the place of the traditional keys.

ABSENT-MINDEDNESS.

One who watches street life in a great city will often witness amusing cases of absent-mindedness. One day a young girl came tripping down the steps of her New York home. In her hand she held an elevated railroad ticket and a letter to be mailed. She hastened to a letter box, dropped in her ticket and walked hurriedly to the nearest elevated station. What she did there we cannot say. Not less forgetful was the man who, after buying a dollar's worth of elevated railroad tickets, tore off one, which he put in his vest pocket for future use and dropped the other nineteen into the box. On a Staten Island boat not long ago a young man was seen to take a cigar from his pocket. He seated himself comfortably on deck with his evening paper, struck a match and lit his cigar, which, with a nonchalant toss, he threw over the railing, retaining the burnt match between his fingers. He opened his paper, his lips also, then, casting a hurried glance about to see who had witnessed the mistake, beat a hasty retreat. In this case he made the best possible disposition of his cigar.

Yet, unforgotten where it lies,
That seed of generous sacrifice,
Though seeming on the desert cast,
Shall rise with bloom and fruit at last.

—Whittier.

Nervousness.

HORSFORD'S Acid Phosphate.

An agreeable and beneficial tonic and food for the nerves and brain. A remedy of the highest value in Mental and Nervous Exhaustion.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

She is right.

The thrifty housewife cleaves to all
Good things that are allowed her,
And in this 'land of lands' she cleaves
To Cleveland's baking powder.



CONVERSATION CORNER.

UST as I was thinking what this week's initial could suggest to us, a letter came which brings up *Japan* and that asylum for Japanese orphans at Okayama. You remember letters about it printed Feb. 23 and March 23, and the proposition that the Corner should support one orphan child there for a year. Now for the letter:

HENNIKER, N. H.

Dear Mr. Martin: As you have an **?** point as your symbol I have a few questions, first telling the Cornerers of something given me at the close of the war by a returned veteran and which I have had in my purse since. It is a piece of thin, strong, clean paper—a *bank bill*. Can you tell what gives to such paper its worth? And why is not my specimen worth as much as any other? It is not a "green-back" but has on it the name of a bank in Savannah, Ga., and promises to pay TWENTY DOLLARS on demand. It was printed in 1862. Would it be of any value to any Cornerer as a relic? If so, who bids and how much? I will send it to you for sale, the awards to go to any good work.

Mrs. C.

The questions in political economy why a piece of paper issued by a "bank" has value, and why a bank note issued in Georgia in 1862 has no value, you can think over at your leisure. But please answer soon whether you want this \$20 bill. That is the exact amount—in good money—we want for the very "good work" of that Okayama orphanage. We have \$5.50 of it, one dollar of it being honestly handed over to me by Sarah Noah, together with this letter:

NORTH SEARSMONT, ME.

My Dear Child: Excuse me, please, but Mr. Martin has so many letters; I wish to be one of twenty to place a Japanese orphan in the Okayama asylum.

Yours always, s. m.

The offer of the Georgia bill suggests another way to help on the orphan fund and at the same time please you relic-hunters. I have a *very few* one thousand dollar bonds of the Confederate States of America, issued at Richmond in 1863, called the "Cotton Coupon Loan," because the interest was payable "in cotton of the quality of New Orleans Middling, valued at sixpence Sterling per pound." The principal was due June 1, 1883, but has never been paid and never will be, so that they are only valuable as interesting souvenirs of the great War of the Rebellion. The bonds are fourteen by seventeen inches in size and include the twenty annual coupons, neither bonds nor coupons being signed. But they are genuine, for I know very well the man who picked them up in the Confederate Capitol just after the surrender of Richmond, and if I should mention his name I am sure you would be satisfied on that point. Perhaps I will have his autograph affixed to the bonds. These will be sold at one dollar each, but with the condition—as the demand will probably exceed the supply—that any applications offering premium over that amount will be preferred. If any orders cannot be filled the money will be returned; all proceeds will go to the Okayama fund. Perhaps in this way the loan made to carry on a terrible war may, thirty years after, pay its interest to orphan children at the ends of the earth!

Now that we have touched on war history I will tell you that, as yesterday was "Lexington Day," I improved the anniversary by taking a little turn in historic

places with a Corner boy from Maine whom I met. We went first to Faneuil Hall. I remembered as I saw the face of Wendell Phillips on the upper wall that on the only occasion I ever spoke with him he alluded to this building, each time pronouncing it *Fun-el Hall*, which is, I believe, the old and proper pronunciation. A fine picture of Mr. *Faneul* himself hangs there with portraits of such eminent men as Lincoln, Sumner, Everett, Choate and Andrew, and the great painting of Webster's Reply to Hayne in the United States Senate, with the familiar words under it, "Liberty and Union, Now and Forever." A poetical placard on the door invites visitors to go in and to enter their names in the register, as over ten thousand did last year.

Then we crossed into State Street and went up into the old State House, where the Bostonian Society has a large historical collection. Thomas looked down into "King Street," as they called it until Boston rebelled against King George, to see the place of the "Boston Massacre." A notice said that boys would not be allowed to go into the top story unless accompanied by an elder person, but after a significant glance Thomas seemed to think he had permission! The great thing up there is Benjamin Franklin's first printing press—and it is worth seeing. I will say here that we took a peep at Franklin's birthplace on Milk Street and, when we went up School Street, at his bronze statue in the yard of the City Hall. On one side is the representation of him with the famous kite and string experimenting with electricity; the inscription underneath—*Eripuit coelo fulmen sceptrum tyrannis*—we managed to translate, as, of course, many of you will do.

Then we went into the Old South Meeting House which is full of reminders of ancient Boston and the Revolutionary War. The courteous lady in charge called our attention especially to the Lexington pictures. (We afterwards crossed the street to the rooms of the New England Stamp Co., 325 Washington Street, where the secretary showed Thomas albums of rare stamps and seemed full of information such as you crazy collectors are always after. This visit you can associate with the "Stamp Act!")

I have mentioned this circuit because now that summer is coming many Cornerers will visit Boston, and I am sure they would learn much from the associations and collections of these places, which are all free to visitors except the Old South; there the fee goes toward the "preservation fund." I have had for a long time in my box a letter from a girl in Duxbury—Alice C.—describing her visit to these and other places.

One of the most interesting was the Old North Church [Christ Church, Salem Street], where Paul Revere's signal lantern was hung. The Bible and prayer-book were given by King George II.; the prayers for the king were all pasted over with paper during the war-time. The chime of eight bells came from England [in 1744] and although somewhat the worse for time we easily recognized the familiar tunes which they rang out.

I see that a horseman impersonating Paul Revere rode over the route April 19, this year; later the Massachusetts Bicycle Club did the same and was met at the Arlington line by Pastor Meredith and the Lexington citizens. How fine it would have been if the coppersmith of 1775 could have had a Columbia or a Victor! MR. MARTIN.

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Take one of the six sticks (in each half-pound package), dissolve in 3 table-spoons of water, over a hot fire, stir briskly till completely dissolved, then add sufficient milk for 2 cups and boil for about five minutes.

Water may be used in place of milk.



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Nothing so Refreshing.

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Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the

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a solid, concentrated extract, free from fat and gelatine or any foreign substance and dissolve it themselves.

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The Sunday School.

LESSON FOR MAY 14. *Prov. 12: 1-15.*

FRUITS OF WISDOM.

BY REV. A. E. DUNNING, D.D.

Divine wisdom and worldly wisdom meet in the book of Proverbs. The former is the word of authority and promise and begins with a "Thus saith the Lord." The latter is in this book the effort to think God's thoughts after him in describing the human character that wins His approval. This is done in our lesson by bringing out those contrasts in character with which the world is filled and which may be found in every community. Here we have those traits which command themselves to God and to good men set against the background of their opposites. The method is a common one in the Bible. The First Psalm is an excellent illustration. But there the great outlines of godly and ungodly living are drawn, while here particular features are given, each by itself. Still, if we will join these features together, we shall get the idea of

A RIGHTEOUS MAN,

pleasing both to God and to men, a model which may be worthily copied to insure success in life. Taking each verse as representing some distinct trait or position, we have:

1. *His character.* The first six verses show us:

1. His experience. He is ready to learn by his mistakes. He is not offended when they are pointed out to him, for he is in the world to do business for God and wants to put out of his way what hinders his purpose. Some of the most profitable discipline I have ever had has been the criticism, voluntarily submitted to, of friends who had agreed not to spare one another and not to reply to it. Sometimes it seemed unjust, but reflection almost always gave it value. The difference between the man and the brute lies largely in the man's capacity for mental and moral improvement and his willingness to endure discipline in order to gain knowledge.

2. His feelings toward God. He has the same disposition as God, for he is ruled by the motive of self-sacrificing love. The good man is glad to see others happy and good, and spends time and strength to secure this, while God looks on him with approval. The opposite of this is the man who is secretly planning to overreach his neighbor. Both types often live side by side, and men usually estimate their characters aright.

3. His principle. God's law is the law of his life. He does not always seem to prosper. Sometimes he is outstripped in wealth and position by those who disregard common principles of honesty. But the triumph of wickedness is short-lived, and often it is only seeming. Jay Gould is reported as having said, "If I did not hate every man as cordially as every man hates me, I should be unhappy." It is hardly probable that many would envy him his feelings. The righteous man never loses the favor of God, and eventually man's favor goes with it.

4. His family life. He chooses for his wife a woman with aims and affections like his own; and their mutual esteem is to each a constant incentive to nobler living. If the righteous man so far gives way to folly as to be captured by attractions of physical beauty in one who does not share his purity of purpose and dignity of living, he must suffer for it; and sometimes righteous men are found with wives who are as rottenness in their bones. But often bad men are ashamed of their bad wives, and discord or divorce bring both into public disgrace.

5. His thoughts. When one is at peace with God his thoughts are simple and true. What a splendid illustration is given in the Gospel

of John, where the thoughts of Jesus are expressed in the shortest, simplest words, which, though so transparent, are so profound that the wisest men have never fathomed them. He promises to dwell in those who open their lives freely to Him. Evil thoughts are crooked and deceitful, are the expression of evil lives and make lives evil.

6. His words. Malice is matched against truth in this verse, and is vanquished. Dickens makes one of his loveliest characters, Agnes in David Copperfield, hold steadily her faith in the power of simple truth to overcome all plots against herself and her friends; and truth wins at last. Her character faithfully represents the divine ideal for men. We should lose faith in God if we believed that loyalty to what is true could ever finally fail.

We have, then, the righteous man, eagerly learning how to correct his faults and mistakes, in sympathy with God, honorably disposed toward men, rejoicing in his home, upright and pure in his thoughts and true in his words. We are shown:

II. *His position in society.* It is pleasant to contemplate, and no community is without examples of it. Here is described:

7. Its permanence. The wicked flourish for a time, but it is a brief success.

I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
But one passed by, and lo, he was not:
Yea, I passed him, but he could not be found.
Mark the perfect man, and behold the upright:
For the latter end of that man is peace.

Righteousness gives one a sure position in the community. "Honesty is the best policy," though when pursued merely as a policy it is not honesty. Pursued as a principle it is its own reward.

8. Its honor. The man who puts the right estimate on the things of life and lives by it is honored; and the honor of men is crowned at last by the divine approval: "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." There is an unerring judgment of character which abides; and as a rule it is reflected in the judgment of one's self which is made by his friends and neighbors. If it is not—and in some cases it is not—they defame themselves by their crooked judgments and bring themselves into contempt.

9. Its prosperity. In any case, the man who by honest thrift provides for himself can afford to pass lightly over the wrong estimates of himself made by his neighbors. Uprightness and integrity may keep a man from being very rich, but they certainly do not tend to make him poor. If he lives righteously and lives within his means, he is well off—far better than one who takes on false airs in pretending to be rich, while he secretly suffers from want, and attempts to purchase for himself honor at the expense of what he most needs.

10. Its beneficence. Kindness characterizes a righteous man and includes all who are dependent on him. He would not overdrive his horse, or leave his cattle to suffer from hunger or thirst, or withhold from his dog an appreciative word. The man whom animals do not like is seldom to be trusted. There is something about even the affection which a bad-hearted man bestows on them which savors of cruelty.

11. Its diligence. A righteous man minds his own business. His heart is in his work, and he does it with a high sense of the importance of filling his place well. This verse suggests an impressive contrast which finds frequent illustration in business life. The employé who makes himself indispensable to his employer stays in his place with increase of salary and responsibility; while the one who is careless in his work and keeps company with empty-headed fellows drifts about from place to place, and soon becomes known as

of little worth. The business world needs nothing so much as men and women who choose business with the purpose of making their lives most useful, and then put their lives into it unreservedly.

12. Its honesty. The net of evil men is the means by which men cheat in business. There is evidence enough that it is greatly desired and freely used by many. But money or official position gained at the expense of character is no real fruit of life. That is the product of principle, which is the root of the righteous and which always has life in it.

13. Its truthfulness. Twisted words and twisted thoughts are snares. The untruthful man weaves and sets snares for himself and at last is caught by them, often while he supposes he is still free. But the upright man is confident in the justice of his own cause. The very laws of nature fight against liars, and in society there is a self-rectifying power which fears their falseness and therefore must condemn it, while the good man is trusted even by those who do not imitate him.

III. *His rewards.* The righteous man's life is always crowned with success, for he is sure of the approval of God but he also gets a great and constant and satisfying reward in living righteously. This comes to him:

14. From his own experience. "Whatsoever a man soweth, that shall he also reap." The things he says and does come back to him. An approving conscience is great satisfaction. There go out from us constantly sayings and services which reproduce themselves in kind, and that without limit. To have rescued one and another from temptation, to have lived in the community as an honorable and godly man, inspiring manliness by example, to have encouraged the despairing, comforted the bereaved, brightened the lot of the poor, secured justice for the oppressed, is to have sowed the seeds of a perennial harvest by which one is always being satisfied by the fruit of his mouth.

15. From the experience of others. Only a fool will call these sayings platitudes. The essence of the worldly wisdom which is approved of God is in them. The wise receive them as counsels and live by them. They bring the best fortune which this world contains for any one—the favor of God and of men.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Last Sunday we talked about choosing. We found that there were many good things which one might choose in this world, but only one *best* thing. What was it? Why is wisdom the best thing? (Show the Bible with the cards inside which name the benefits offered by wisdom, as *long life, riches and honor.*) What is true wisdom? (Call for the golden text of last Sunday.)

Have you ever heard the story of the three men who were allowed to choose each one the thing which seemed to him to promise most return and which would last longest? One man took a piece of iron ore, because it was the strongest thing he knew. He made strong iron rails from it, which were useful indeed, but the rails rusted at last and were of no more use. The second man chose a glistening diamond, because it was the hardest thing he knew. The diamond was beautiful indeed, but it remained a shining stone, and nothing more, to the end. The third man chose a very tiny thing, only an acorn. But the others soon agreed that it was the wisest choice, because it could be planted and grow into a lordly oak, and the oak would bear other acorns, which would in turn become trees, until the one tiny, brown acorn should be a great forest.

To choose wisdom is to choose a seed which grows into a tree of life. This tree may grow

in your heart if you have determined to trust wholly in the Lord. And see what fruit grows on this tree! Our lesson today calls those who follow wisdom the *righteous* and it describes some of the fruits of the righteous life. (Draw a tree and on the many branches write the different things suggested by the text, illustrating each point as it is made.)

We have *knowledge* as one of the fruits. How is that gained? By instruction in the school and at home and in Sunday school. (Write *instruction* along the lowest branch and outline a fruit on which *knowledge* is printed as the growth of instruction.) Next we have a branch of *goodness* growing from the tree of life and the fruit is the *favor of the Lord*. Write upon the root of the tree that it can never be moved. The winds may blow, the leaves may fall, some of the fruit, even, may not ripen, but the tree of God's planting is safe, because its roots grow deep in the soil of righteousness. Put *virtue* as the crown of the tree and write over the top, "The righteous shall stand." Put on the other branches such fruit as *just thoughts, right words, mercy, plenty, safety, wisdom*. Over the whole write in golden letters, *The fruit of the righteous is a tree of life*. Return to the story of the acorn. Show how the one is to make the many, and these are to grow on in other oaks. The fruit of any good life is the planting of the same seed of true wisdom in other hearts; so the man or woman or child is indeed a *tree of life*, growing in the shapes of justice, goodness and mercy which bless the earth.

THE CHURCH PRAYER MEETING.

Topic, May 7-13. Modern Christian Service. Mic. 6: 6-8; Matt. 5: 33-45; 9: 14-17. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, May 14-20. Winning Souls. Prov. 12: 30; 1 Cor. 9: 19-23.

We are apt to think of soul-winning as an occupation intrusted to a few exceptionally qualified individuals. The names of such famous soul-winners as Mr. Moody or Mr. Mills occur to us and we delude ourselves with the notion that it is enough for us to try and live as well as we can the Christian life and leave to men who have been so signally blessed of God the business of converting the world. But how did these men obtain their power? They began not with crowded mass meetings, but with individuals here and there. And, going back to the source of Mr. Moody's personal religious life, we find that it was his Sunday school teacher who brought him to Christ. Furthermore, if we could know the soul history of the countless millions who have come into the kingdom since Jesus was on earth, we should probably discover that the great majority had been what we call hand-picked. Andrew originated the method when he went out and got Peter, and no modern method has ever been devised that excels the primitive way. So, then, we are all meant to be soul-winners, and for our encouragement we have plenty of unquestionable testimony that there is no keener joy than that which comes from leading another soul into the way of life.

From one point of view the thing appears simple and easy, but from another soul-winning seems, indeed, a fine art. There are one or two steps which are essential to success. We cannot make much headway unless we have a clear-cut idea of that to which we want to win others. Unless we have a pretty definite idea of what the Christian life is, of its mighty inspirations and its rich rewards, we shall find ourselves at sea when we attempt to persuade others of its claims. The world

demands something concrete, tangible, real; and if you cannot point it to the actual and positive benefits of Christianity it will tell you to be up and about your business. Then, again, a cardinal need on the part of those who would be soul-winners is the ability to put yourself in the place of the man whom you would reach. This is what Paul meant by becoming all things to all men. When he talked with a Gentile he forgot all about his own Jewish antecedents and tried to look at matters through Gentile eyes. A veteran and eminent journalist, lecturing in Boston the other day, criticised ministers for not knowing men in the rank and file. He wished that every minister could be a horse jockey for a little time. This is a radical suggestion, but ministers and lay workers alike cannot know too well varying types of humanity surrounding them. If a man has a point to gain in business, he diagnoses the man whose consent he wants to secure. His habits of thought are studied sympathetically, the best time and way of approaching him is diligently considered. Should Christ's disciples be less tactful and wise?

But we shall not carry our point, even if it is plain to our own minds and even if we go at it in the right way, unless we enter on the campaign prepared to prosecute it to the end. Perseverance, and perseverance only, tells. An ardent member of a Brotherhood of St. Andrew had been striving hard, but without success, to induce a friend to come to church and to take an interest in Christian things, but one day, to the pastor's surprise and delight, the two appeared at church together. When asked how success finally came, the young man replied, "I went down and boarded with him." Here was a soul-winner who was willing to change his habits of life and to persist in the face of every discouragement that he might at last win one.

Parallel verses: Ps. 126: 5, 6; Dan. 12: 3; Luke 8: 11; John 1: 35-47; 4: 35-38; Rom. 10: 13-15, 17; 2 Cor. 9: 6; Gal. 6: 9; Eph. 6: 10-18; 2 Tim. 2: 3-10; Heb. 4: 12; 1 Pet. 3: 15.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

A new era has begun for the *Home Missionary*. This magazine marks the beginning of its sixty-sixth year by great improvements in paper and typography, with a new cover and attractive illustrations. The executive committee has decided that the work which this magazine has done in disseminating information concerning home missions entitles it to an entire new suit of clothes, and the change is made as a new editor, Dr. A. H. Clapp, takes up the work which Mrs. Caswell, who has carried it on for seven years, resigns. Dr. Clapp is no stranger to the magazine, however, having been its editor in former years. Though variations may occur in its make-up its aim and theme will be unchanged. It will be true to its name and devoted to the interests of home missions. The leading article of this first number is on Utah and is finely illustrated. Such a forward step as this will do much to commend the magazine to the attention of young people.

The dedication of a new chapel in an important section of Canton is reported by Mr. Nelson. About seventy-five Christians were present at the exercises, not including women and children, as well as a few non-Christians. After the opening address by Mr. Taylor, brief speeches were made by three native preachers. Much delight was expressed not only in the new building but in the location, which had long been sought for without success. One rich neighbor was so opposed to the Christians that he offered to buy out the mission. Mr. Nelson says their plan is to hold religious services for the masses, who are still

in darkness. One part of the building will be used for a day school taught by the pastor's wife, who has an excellent education.

The last number of the *Church Building Quarterly* comes freighted with pathetic letters from ministers imploring aid from the C. C. B. S. toward building churches and parsonages in needy Western and Southern towns. The same story is echoed in all the letters—the people struggling with poverty, houses scattered and rudely built, rents enormous and even a barn or schoolhouse difficult to obtain. One isolated minister, the only one in his county, writes:

My theory has always been that frontier churches should be willing to put up with pioneer accommodation till able to do better, but it will not work. I find the people here absolutely unable to do anything as yet. For several weeks we have held services in the railroad depot where trains are coming and going and people running in and out. Then we used a room in a hotel till crowded out; then a new store; next a saloon. Now we meet in an unfinished courthouse. We can go to no private house, for every one builds only what he needs. There is no spare room anywhere. What are we to do?

A tabular statement of houseless churches in the various States shows as a maximum fifty-five such churches in South Dakota, forty-seven in California, thirty-five in Washington, thirty-four in North and South Carolina together, while Illinois, Nebraska and Oregon fall little below in this respect.

THE WORLD AROUND.

The directors of the London Missionary Society have decided to build a steamship for their work in the South Seas and in New Guinea to take the place of their old sailing vessel, the John Williams. The need for a mission ship with steam power has long been felt, for it has been impossible to visit some groups of islands more than once a year, while others have been left for two years without a visit. Consequently the important work of supervision has been imperfectly done. To go the round of these stations means a voyage of 6,000 miles. In addition a new mission has been opened in New Guinea which extends over 1,000 miles of coast and employs more than seventy South Sea native evangelists. The new steamer will help on effectively this new work. An appeal is to be made to the young people who have built and maintained the previous ships to raise the funds for this vessel as their share in the forward movement of the society.

Four years ago the Royal Geographical Society of London voted a sum of money to buy presents for Chitambo, chief of the village where Dr. Livingstone died, in recognition of his kindness to the explorer's party. In allowing his friends to embalm the body and remove it from his country this chief overcame a superstitious horror which African rulers have of permitting a dead body to be carried from their territory. Consequently it is due to Chitambo that Dr. Livingstone's body is in Westminster Abbey today, but the great man's heart was buried in the little African village. Two years ago, when Mr. Joseph Thomson visited Lake Bangweolo, he learned from the natives, who still venerate the explorer's memory, that although Chitambo is dead the tree under which his heart was buried is still thriving and displays unharmed the inscription cut deep in the bark by Livingstone's faithful followers. The presents voted by the London Geographical Society were intrusted to Rev. F. S. Arnot of the Garenganze mission in Central Africa and word has come that they have at last reached their destination and been bestowed upon Chitambo's successor. A bronze plate with Livingstone's name and the date of his death has been fastened to this historic tree, and thus the spot has been commemorated and the natives rewarded.

Literature.

MUNICIPAL ART SOCIETIES.

A Municipal Art Society has been organized in New York City, with R. M. Hunt as president, W. H. Bell as secretary and W. H. Bigelow as treasurer. It sprang from a suggestion by W. S. V. Allen and has four hundred members already. It eschews politics and all interests outside of its specific purpose, which is to beautify the public buildings and parks. It does not confine itself to offering criticisms and suggestions but offers to supply statuary, decorations and other works of art at its own expense. It merely seeks opportunity and permission to do its work of beautifying the public structures and inclosures of the city.

In a call made upon the mayor by a committee of the society it was stated that its purpose is not to do away with existing works of art or to establish a censorship, but to endeavor to elevate the standard of art and to exert an educational influence in artistic matters. When a new park is to be ornamented or a new public building to be decorated the society stands ready to institute competitions and do much or all of the work at its own cost. It is plain that in a short time the labors of such a society could not fail to add greatly to the attractiveness of any city or town, and thus promote its material prosperity.

Of course there are dangers ahead for any such an organization. Differences of opinion among its members may limit its usefulness. A too high artistic ideal and the failure to enlist a sufficient degree of public sympathy in support of its decisions may hinder it. Jealousy of its aims and successes surely will hamper it. It will be charged with arrogating to itself too much power and of abusing the privilege. But if managed with caution there need be no reason why such a society should not accomplish an important and permanent benefit and in a few years it would be conceded an unofficial but genuine and considerable authority.

We trust that such societies may be formed in our cities and towns generally. We have a commission here in Boston which is doing, and well, much of the work of the New York society, and we confidently expect to see improvement in our public art as the outcome. In our smaller cities and larger towns—e.g., Plymouth, New Bedford, Taunton, Lowell, Worcester, Pittsfield, Greenfield, etc., in this State and elsewhere—we believe that such a society, or some smaller body aiming to do a similar work, would be both useful and, at least generally, welcome.

BOOK REVIEWS.

CHARLES SUMNER.

The third and fourth volumes of Hon. E. L. Pierce's *Memoir and Letters of Charles Sumner* are now before the public. They deal with the years from 1845, when Sumner was thirty-four years old, to his death in 1874. They therefore cover the whole of his senatorial career and the six immediately preceding years, during which he was making his reputation as a scholar, an orator and a reformer. Mr. Pierce has had every advantage, including ample material and his own long and intimate personal acquaintance with Mr. Sumner, and his memoir must be conceded rank with the masterpieces of its class. Mr. Longfellow was one of Mr. Sumner's other two literary executors, and Motley, Whittier, R. H. Dana and G. W. Curtis also were asked successively to write the work, but we do not believe that any one of them would have done it more fittingly than Mr. Pierce has performed it. It is noteworthy, in this connection, that he is the only one of the number who survives to see the issue of these, the concluding volumes of the memoir.

Mr. Sumner possessed marked individuality

and usually impressed others either very favorably or very unfavorably. Mr. Pierce of course is a sympathetic biographer and presents an attractive picture of his hero. It makes rather less of Sumner's commonly reported weaknesses and faults than probably many of his contemporaries would have thought just, yet it strikes us as being truly candid and quite free from any intent to make him appear better than he was. It portrays him—and the more impressively because often so little is said directly about the point—as a grave, intent, diligent, large-minded patriot and citizen, interested in everything noble, but devoted with fixed purpose and impassioned enthusiasm to the cause to which he had dedicated his life, the sacred cause of freedom. It is Sumner the public man, the anti-slavery advocate, the senator, the statesman, with whom almost wholly these two volumes have to do. The man had a personal history but it hardly is too much to say, so entirely was he devoted to and employed in the public service, that he really had almost no private history.

The story of his career during the years covered by these volumes is that of the most vitally significant period in our nation's history. The Mexican War, the rise of the Free Soil party, the Missouri Compromise, the struggle in Kansas, the Civil War, the emancipation of the black race, the period of reconstruction—to name these, which are included in it, is but to call to mind examples from the long list of matters of national interest and importance with most of which in one or another way Sumner's name is connected closely and forever. He was not merely the denouncer of slavery. He was a constructive statesman, an originator of many public measures of lasting value, not only in connection with anti-slavery efforts but of many other sorts. His history in a most unusual degree is his country's history too.

Through the many extracts from his correspondence the extent, variety, interest and earnestness of his range of acquaintanceship with foreigners are revealed. Few of our countrymen have enjoyed such friendships and even intimacies abroad, and few, if any, ever have been more intensely loyal Americans than he. This, we believe, undoubtedly was one cause of his popularity abroad. But he was a heroic figure, one whom people nowhere could help admiring sooner or later, even if they differed from him at times. The broad and substantial culture of the man, his rare special knowledge, his singleness of purpose, his self-forgetfulness in his aims, his stern loyalty to principle, his exaltation of the highest moral ideals, his persistence in the teeth of hostility, his patience in his own adversity, his generosity to fallen antagonists

—these are all portrayed vividly in these volumes, which should be an inspiration to young men. The elaboration of the memoir may seem excessive to some readers, but in view of the conditions of the work we think that Mr. Pierce is to be justified. His memoir is at once a biography of Sumner and a history of the United States during nearly thirty of its most important years, and it deserves the fidelity with which it has been written. We cannot take space to mention here, except in this general way, the value of the author's minute, careful and candid studies of particular episodes; for example, the Brooks assault, the proposed annexation of San Domingo, the battle-flag resolutions, etc. Every public library should include this work and scores of private libraries also will desire it. [Roberts Bros. \$4.00.]

RELIGIOUS.

Prof. Henry Calderwood, LL.D., F. R. S. E., in his book, *Evolution and Man's Place in Nature* [Macmillan & Co. \$2.00], takes the ground of those who hold that the human body has its place in the scheme of organic

development of life, and to this extent he is an evolutionist. But he holds, with an increasing number of able thinkers, that man's rational life "stands out to view on an eminence completely severed from this scheme of organic evolution," and is not to be accounted for by evolution. The course of reasoning by which these conclusions are attained is calm, logical, thoroughgoing and, to our thought, convincing. The author is a reverent Christian whose expert knowledge of scientific methods and results has only rendered him the more loyal to the Creator. His book deserves, and cannot fail to gain, a large and useful place in the esteem of all who respect profound and candid scholarship. It appears to be adapted to do good to young men who are honest in the search for truth and are in danger of believing that the most materialistic form of the evolutionary theory is already established.

Archdeacon Farrar is the author of *The First Book of Kings* [A. C. Armstrong & Son. \$1.50], a volume in the excellent series known as The Expositor's Bible. Dr. Farrar always is vivid and picturesque and often brilliant as a writer, and no volume of all which compose this series, or library, of expository aids to Biblical study is more readable than this. Indeed it is engrossing. One reads on from page to page for the mere interest, quite apart from the help which it affords to scholarship. Dr. Farrar writes from the standpoint of a loyal, although discriminating, adherent of the higher criticism, but holds strongly to "the main historic veracity of the kingly annals" as unshaken thereby. More conservative scholars will differ from his positions less than they probably would were some other book his subject. His power lies largely in the skill and the success with which Solomon, Elijah and the other and less conspicuous characters in the book are caused to stand out as real, living persons, almost as if the reader himself had known them in the flesh. This power is a great help in connection with such a field of study.

Another volume in the same series is by Principal Robert Rainy, D. D. It is *The Epistle to the Philippians* [A. C. Armstrong & Son. \$1.50]. He has written a thoroughly practical and eminently suggestive and wholesome work, unfolding the apostle's meaning with penetration and good judgment and enforcing its lessons with timely and stimulating pertinence. It is learned but not technical and any intelligent person may read it with both enjoyment and profit.

BIOGRAPHICAL.

Dr. C. F. Holder has written a popular life of *Louis Agassiz* [G. P. Putnam's Sons. \$1.50] which narrates pleasantly the interesting history of this eminent scholar and teacher. Agassiz was as lovable in his character as he was acute and broad in his erudition. He was a sincerely and avowedly religious man and a sturdy opponent of the evolutionary theory of his warm friend, Mr. Darwin. Dr. Holder makes the mistake of implying that there is an irreconcileable difference between an evolutionist and a Christian. This may be unintentional on his part, and certainly is an error. But the evolutionary theory, in the extreme form usually although not always fairly associated with Darwin's name, is by no means established, nor does it seem likely to be ever proved beyond reasonable dispute. In a modified form, which bids fair to be generally accepted, it has long been held as firmly by many Christians as by anybody else.

Another contribution to another series, The Great Educators, is *Abelard and the Origin and Early History of Universities* [Charles Scribner's Sons. \$1.25], by Gabriel Compayré. It is a general and comprehensive study of the rise, organization, government, methods, manners, spirit and influence of the early univer-

sities in Europe. It is necessarily summary in treatment yet it is well arranged and affords a suitably proportioned, thoroughly elaborated and highly instructive portrayal of the topic. Educators and all others interested in the history of intellectual development will be glad of it, and will appreciate the good quality of the author's work.—A reprint of a work always in demand is the *Globe* edition of *Boswell's Life of Johnson* [Macmillan & Co. \$1.25]. It has an introduction by Mowbray Morris. The type of this, too, is small, and, although distinct, will be found too small for some eyes. But its use permits the biography to be published in a single and not very costly volume, easy to be held and occupying little room upon the shelf—great advantages in these days of multitudinous publications of merit.

The Earl of Aberdeen [Harper & Bros. \$1.00], by the Hon. Sir Arthur Gordon, has been added to the series of Lives of the Prime Ministers of Queen Victoria. Lord Aberdeen was a distinguished figure in his time, apart from as truly as in connection with his prime ministry. In this volume his son, although confessedly hampered by the closeness of their relationship, has told the story of the statesman's life and character simply and effectively. It is a good book about an important theme.

STORIES.

Another "novel with a purpose" is *Elizabeth, Christian Scientist* [Charles L. Webster & Co. \$1.00], by Matt Crim. The heroine is an ardent believer in Christian Science and leaves her rural home in order to put her belief in practice on a more extended scale than is possible there. Her adventures form the theme of the story, which is an uncompromising plea for Christian Science. We do not believe in the doctrine and do not indorse the teaching of this book. But as a mere story it is agreeable.—Evelyn Everett Green is a somewhat voluminous English author who writes decidedly entertaining books. *Old Miss Audrey* [Fleming H. Revell Co. \$1.50] is her latest. We like it very much. It teaches unobtrusively yet impressively, because in unhampered circumstances, certain very valuable lessons, for instance, that it is worth while to continue to employ and thus afford a chance to reform to one who has been detected in theft, instead of getting rid of him at once. The story is entertaining, and grows in interest to the end. The scene is an English village and the English peculiarities of phraseology in which the author indulges somewhat freely impart an amusing flavor to the book for the American reader. It is an excellent story for Sunday school libraries.

Octave Thanet's series of individual yet connected stories, which for some time have been appearing in *Scribner's Magazine*, now are reprinted together in a pleasant volume retaining their original title, *Stories of a Western Town* [Charles Scribner's Sons. \$1.25]. They are unusually strong, breezy stories, stirring with life, and with that life which in many of its features is characteristic of the West especially. The author possesses rare descriptive powers and also knows how to use them effectively.—*A Study in Temptations* [Cassell Publishing Co. 50 cents], by J. O. Hobbes, is another volume of the Unknown Library. There is nothing specially striking about it except that most of the people fall in love, or think they do, with others whom for one or another reason they cannot marry. They threaten to do evil now and then but stop short, or are stopped, before they have become seriously entangled. The author really has exhibited ingenuity in his plot and vivacity in his style and should adopt some nobler theme.

MISCELLANEOUS.

The Evolution of Decorative Art [Macmillan & Co. \$1.25] possesses rare interest for all in-

terested in the development of art. It is from the pen of Mr. Henry Balfour, curator of the ethnographical department of the museum of Oxford University. It derives its material from the art of modern races of men, and makes ingenious and skillful use of facts and inferences obtained chiefly from the study of primitive peoples. The book is short, indeed, it professes to be only an essay, but is the work of a trained investigator who has pushed his researches somewhat further back than others have penetrated, and has demonstrated plainly the importance of the study of the art of the less cultured races as bearing upon the question of the actual origin and growth of decorative art. "The alphabet of every art," he thinks, "has been learnt in the school of nature, while the grammar, too, is modeled upon her teaching. Appreciation, adaptation, and, lastly, creation, are stages in the development of an art from nature's models, which follow one another in a natural sequence."

The second volume of Prof. W. M. Sloane's American History series is *The French War and the Revolution* [Charles Scribner's Sons. \$1.25]. It carries on the narrative from 1756 to 1783. The historical purpose of the work is well carried out, so far as concerns the record of events, but the chapters which deal with constitutional developments are differently and, some will think, even more instructive. The author is an accomplished scholar, and writes with fairness, temperateness, terseness and spirit.—Mr. M. M. Ballou's newest book is *The Story of Malta* [Houghton, Mifflin & Co. \$1.50]. It is historical, descriptive, sometimes philosophical and often pictorial. It aims to be a popularly told, readable narrative which nevertheless shall embody considerable and diversified useful information, and this aim is well attained. It is not profound neither is it superficial. It is the talk of a bright observer who also is a picturesque narrator. There is plenty of real romance in the history of Malta and the author has caught considerable of it and reproduced it for his readers.

Walter Pater, the English critic, essayist and novelist, has been delivering a series of lectures on *Plato and Platonism* [Macmillan & Co. \$1.75]. They were prepared for young students and the author's purpose was to elucidate and declare as clearly as possible the fundamental principles which Plato taught. We should say that the scholars ought to be well advanced toward adult years in order to follow Mr. Pater with a proper degree of intelligence. But, given sufficient maturity, they cannot fail to appreciate both the intellectual and the literary excellence of his discourses.

Only specialists in biology and kindred departments of science will be interested in, or be able to follow, Prof. August Weismann's theory of heredity declared in *The Germ-Plasm* [Charles Scribner's Sons. \$2.50] which has been translated from the original German by Prof. W. N. Parker, Ph. D., and Harriet Rönnfeldt. Professor Weismann, having assumed the existence of a special organized and living hereditary substance which in multicellular organisms is transmitted from generation to generation, which theory—that of the continuity of the germ-plasm—subsequent study and experiment have caused him to accept heartily, has endeavored to demonstrate it in these pages. He has unfolded, illustrated, defended and advocated it in a long, learned, able treatise, which has great attractions for specialists in its line and which controverts the usually accepted view of the transmission of variations acquired by the body.

In *The Silver Situation in the United States* [G. P. Putnam's Sons. 75 cents] Prof. F. W. Taussig, of Harvard University, has reproduced in a revised edition a paper of his originally printed in January, 1892, by the American Economic Association, which has been rewritten in part and brought down to date

and which is a statesmanlike discussion of the subject which deserves to be widely read, especially just at present. The amount of popular ignorance on this subject is enormous and such a treatise as this cannot help to clarify and edify the popular state of mind.—Miss Agnes Giberne's *Sun, Moon and Stars* [American Tract Society. \$1.25], which came out first in 1879, has had a great run, having reached its twentieth thousand in England. The author has thoroughly revised it, omitting some portions and wholly rewriting others. It is simple, clear, sufficiently comprehensive and very well suited to interest and instruct the young, who usually only need to be once fairly introduced to astronomical facts to become deeply impressed thereby.

The new edition of *The Poetical Works of John Dryden* [Frederick Warne & Co. \$1.50], called the Albion edition, contains the original poems, tales and translations with additional lyrics from his plays. There also are notes, some by Samuel Derrick, the first editor, being retained. The text has been compared carefully with that of the original editions as well as with those issued subsequently, including that prepared by Sir Walter Scott. The result is an edition which is excellent in all respects and not likely to be surpassed unless in external dress, and its own certainly is neat and even handsome. The type, although small, is very clear.—*Ruminations* [G. P. Putnam's Sons. \$1.50] is a book of meditations and essays by Paul Siegvolk. There are some freshness and force in them and certain suggestions which set one to reflecting for himself and appeal to something deeper than the mere surface of life. Yet we have not found them conspicuously original or impressive, and the author here or there, as in the paper on Life and Death, seems to have views in the background which he prefers not to avow although he does not hide them successfully.

Rev. W. J. Townsend, D. D., the author of *Madagascar, its Missionaries and its Martyrs* [Fleming H. Revell Co. 75 cents], has gathered his materials from various publications bearing upon the theme, and has compiled a readable and even graphic account of the vicissitudes which the religious history of the island includes. It is illustrated.—*Slavery and the Slave Trade in Africa* [Harper & Bros. 50 cents] is Henry M. Stanley's contribution to the Black and White series. It describes the modes of procedure of the slave hunters and dealers, exposes their cruelty and lust of gain and makes practical suggestions for the overthrow of the traffic which, it is much to be hoped, may be carried into effect. There are a number of good illustrations.

NOTES.

—Sir Edwin Arnold is going back to Japan. He finds it difficult to keep away from that fascinating land.

—A new club, the Philobiblon, similar to the Grolier of New York, which is composed of book lovers and specialists, has been formed in Philadelphia.

—It is stated that in connection with the writing of his Memoir and Letters of Charles Sumner Hon. E. L. Pierce has read almost forty thousand letters written to or received by Mr. Sumner.

—M. Octave Uzanne, editor of the French monthly magazine, *L'Art et L'Idée*, wishes to go to the World's Fair at Chicago and therefore has announced to his readers that the publication of the magazine will be suspended for one year!

—*McClure's Magazine*, which is to be started about May 15 by S. S. McClure, the head of one of the largest of the newspaper syndicate agencies, is to be more journalistic than most magazines and to be sold at only fifteen cents a copy.

— Mr. Garner, who has been studying the language of monkeys in Africa this last winter, writes home that he has acquired knowledge of two hundred words and does not think that there are more than twenty others remaining to be registered.

— Most people will be surprised by a statement recently made in *Book News* to the effect that "as a matter of fact, there is no civilized country in Europe of any size, not even excepting Russia, which does not match or over-match the literary product of the United States" in respect to the number of its annual publications of books.

— On April 8, 10 and 12 celebrations by the New York Historical Society, the Grolier Club and the Typothete were held in New York City in commemoration of the two hundredth anniversary of the establishment of a printing-press — on April 10, 1693 — in the New York colony by William Bradford, who must have possessed many traits resembling those of his Pilgrim predecessor of the same name.

— Here is a chance for eager authors. The J. B. Lippincott Co. is to publish a short story each month, to reprint them in a book called *Lippincott Notable Stories* at the end of a year, and to give the royalty on the sales of the book to the writer of the particular tale which has received the widest public approval as indicated to the editor by post-cards written by the readers. The readers are stimulated to express themselves thus by the offer of a copy of the volume free to all who send in their opinions regularly.

— The *Publishers' Weekly* quotes from the *Publishers' Circular* an interesting account of the origin of Tennyson's poem, *Maud*:

It appears that in 1837 a clergyman named Smedley died, and after the fashion of those days an album was prepared under the editorship of the then Lord Northampton. Among the writers was Mr. Tennyson, who was only twenty-eight. Richard Trench, after much importunity, persuaded him to send a lyric bearing the modest title of "Stanzas." Mr. Coventry Patmore called these stanzas the highest watermark of lyric poetry since Coleridge. It was afterwards suggested that the lines should be led up to, and they became the germ or nucleus of the famous mono-drama.

BOOKS OF THE WEEK.

Roberts Brothers, Boston.
PATRIOTISM AND SCIENCE. By W. M. Fullerton. pp. 164. \$1.00.

Morning Star Publishing House, Boston.
AN INTERPRETATION OF FOUR REGAL PSALMS. By Prof. T. H. Rich. pp. 69.

Lee & Shepard, Boston.
THE POET AND THE MAN. By F. H. Underwood. LL. D. pp. 138. \$1.00.
STRANGE SIGHTS ABROAD. By Oliver Optic. pp. 305. \$1.25.
ELEMENTARY WOOD WORK. By G. B. Kilbon. pp. 99. 75 cents.
PIECES TO SPEAK. By Emma L. Benedict. pp. 113. 50 cents.

Charles Scribner's Sons, New York.
RELIGION AND MITTH. By Rev. James Macdonald. pp. 240. \$2.25.
SOCIAL STRUGGLERS. By Prof. H. H. Boyesen. pp. 230. \$1.25.
ART OUT OF DOORS. By Mrs. Schuyler Van Rensselaer. pp. 399. \$1.50.
HOMES IN CITY AND COUNTRY. By Russell Sturgis and Others. pp. 214. \$2.00.
WAGNER AND HIS WORKS. By H. T. Finck. Vols. I. and II. pp. 460 and 530. \$4.00.

G. P. Putnam's Sons, New York.
THE CHURCH IN THE ROMAN EMPIRE. By Prof. W. M. Ramsay. pp. 494. \$3.00.
FLEETING THOUGHTS. By Caroline E. Prentiss. pp. 128. \$1.00.
THE LOVES OF PAUL FENLY. By Anna M. Fitch. pp. 119. \$1.00.
NAPOLEON. By W. O. Morris. pp. 433. \$1.50.
THE STORY OF POLAND. By W. R. Morill. pp. 339. \$1.50.
RANCH VERSES. By W. L. Chittenden. pp. 189. \$1.50.

Macmillan & Co, New York.
THE CHOICE OF BOOKS. By Frederic Harrison. pp. 163. 75 cents.
THE STICKIT MINISTER AND SOME COMMON MEN. By S. R. Crockett. pp. 283. \$1.75.
SURVIVALS IN CHRISTIANITY. By Rev. C. J. Wood. pp. 317. \$1.50.

Cassell Publishing Co, New York.
UTTERLY MISTAKEN. By Annie Thomas. pp. 300. \$1.00.
SQUIRE HELLMAN. By Juhani Aho. pp. 162. 50 cents.

The Baker & Taylor Co, New York.
THE GOSPEL OF THE KINGDOM. By C. H. Spurgeon. pp. 502. \$1.50.
GREELEY ON LINCOLN AND MR. GREELEY'S LETTERS. Edited by Joel Benton. pp. 271. \$1.25.
CHARLES L. WEBSTER & CO, New York.
STORIES FROM THE RABBI. By Prof. A. S. Isaacs, Ph. D. pp. 201. \$1.25.

Funk & Wagnalls Co, New York.
A CENTURY TOO SOON. By J. R. Musick. pp. 400. \$1.50.
J. B. LIPPINCOTT CO, New York.
LITTLE MISS MUFFET. By Rosa N. Carey. pp. 328. \$1.25.

PAPER COVERS.

The Baker & Taylor Co, New York.

AMATEUR PHOTOGRAPHY. By W. I. L. Adams. pp. 84. 50 cents.

F. Tennyson Neely, New York.

MADAM SAPPHIRA. By Edgar Saltus. pp. 251. 50 cents.

Constitution Publishing Co, Atlanta, Ga.

ETHNISM: OR THE WISE MEN REVIEWED. By Ripley. pp. 219.

MAGAZINES.

January-March. AMERICAN FOLK-LORE.

April. PHYSICAL EDUCATION.—BIBLICAL WORLD.

May. ART.—MISSIONARY REVIEW OF THE WORLD.—POPULAR SCIENCE.—CASSELL'S.—LIPPINCOTT'S.—CALIFORNIAN ILLUSTRATED.

LOCAL WORK FOR ARMENIANS.

BY REV. WILLIAM E. WOLCOTT, LAWRENCE, MASS.

The recent migration of Armenians to this country is due to the oppressions of the Turkish Government, which have been growing more severe for many years. We have no reason to look for any change in this policy, and we must accordingly plan for a larger influx of this nationality hereafter, although the movement is checked just now by the more stringent quarantine. The Armenian colonies in our cities are composed almost exclusively of men, mostly under thirty-five years of age. The Turkish Government will not allow their families to follow them. The men have better opportunities for self-support than in their native land and nothing but the detention of their families awakens any desire to return. It is possible that this difficulty may be overcome, so that the probabilities are that the Armenians now with us are here to stay, and many of them are taking out naturalization papers. Most of them have come from the fields of the Congregational missionaries and naturally look to the churches of our order for spiritual help. They are sober, industrious and frugal, many being employed as laborers, although a few are in trade, for which as a race they have great aptitude.

There are two possible plans for their religious oversight. One is for the Home Missionary Society to gather them by special teachers and preachers into congregations and churches of their own. The other is for the people of each place to care for them by furnishing instruction in English and then introducing them to the life and work of our own churches. Inasmuch as these men seem destined to become a part of our American nationality, and are anxious to be assimilated as soon as possible, the latter method seems preferable. They should be brought into contact with the business, social, religious and benevolent activities of our communities and the life of our homes, and should look forward to taking part in our Sunday schools and prayer meetings and becoming members of our churches. Their quick intelligence will enable them within a short time to render aid in our church work.

It will be hard to hold them together, however, without meetings in their native tongue. In some cases intelligent men may be found among them who, while earning their own livelihood, will conduct such meetings on Sunday. Where the colonies are large it is advisable to link two or more together and have some skilled worker give his whole time to pastoral work among them. The difficulty in this case is to find men suitably equipped. Several promising Armenians are now in our New England seminaries, but there will still

be need of laborers when all these have been set to work. Even with such an arrangement the local pastors and committees will hardly be able to direct the work understandingly in all respects. In Massachusetts the Home Missionary Society has for some months had a former missionary, Rev. M. H. Hitchcock, engaged in the work of supervision. He visits and organizes the several colonies, smooths out misunderstandings and brings to the workers in each place the results of experiments elsewhere. The plan has worked well and seems to be all that the local churches should ask of the society. The Armenians should in every case bear a part of the expense of the work, and their portion should increase as they increase in numbers and means.

If rightly directed this work for the Armenians in this country will react favorably upon the work of our missionaries in Asia Minor and will also contribute much to the future strength of our own churches. In the natural course of events this people will occupy in twenty-five or thirty years as honorable and useful a position as that now held by households of English or Scotch or other nationalities who came here in poverty a generation ago. Aside from all considerations of self-interest, our obligations to our fellow-Christians in Turkey require that we neglect not this opportunity of service. Their brothers, sons and husbands are among us, strangers in a strange land, grouped in our cities and often in the less desirable quarters of the cities. We should be quick to do for them all that we should desire the Home Missionary Society and the churches of the neighborhood to do for young men from our New England homes who might be gathered in a Western mining camp without the restraints of home life or feminine society.

THE MINISTRY SHOULD ATTRACT YOUNG MEN.

Harper's Weekly sees Better Times Ahead for the Clerical Calling. After stating certain reasons that have given rise to the impression that the profession has been retrograding, it cites recent events as promises of the application of needed remedies, viz.:

Better pay, less interference by charitable persons with the law of supply and demand, the amalgamation of small churches, the education of congregations in the great art of minding their own business and the emancipation of Christianity from unnecessary theological fetters. . . . It is a profession too attractive to many men to need to be subsidized. If it has lost ground it is because it has been unnecessarily handicapped. The men who are wanted as ministers will never start out to be ministers because the pay is big or the work easy. But they may be kept out of the profession because its money returns are unequal to the maintenance of their families, or because they believe the conditions under which they must work to be inconsistent with entire self-respect and the pursuit and demonstration of truth. It is only by appealing to men's highest motives that the clerical profession can really prosper. If the profession says, "I can give you power and money," it may get "smart" and ambitious men; if it says, "I can make you comfortable," it may get clever, lazy men; but if it is to get the sort of good and able men it needs it must offer them the best chance to help their fellows. Its strong point is its appeal to unselfish sentiment.

Meditation is prayer's handmaid, to wait on it both before and after the performance. It is as the plow before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed when it is sown.—*Gurnall*.

News from the Churches

PASSING COMMENT ON THIS WEEK'S NEWS.

Washington pastors are determined to merit the confidence of Eastern contributors to home missions by their careful consideration of the rights of other denominations.

The World's Fair is connected with our churches by other means than the Congregational exhibit. One church arranges excursions for its members, while another in Chicago offers its building as headquarters for mail or as a meeting place for any of the denomination.

A correspondent asks for "a remedy for conference business." A fervency of spirit that will not magnify the letter at the expense of all else and the short reports that were recommended last week are the best we know.

Probably few lives contain more lessons than Lucy Larcom's for the great class of human beings who are struggling up from small beginnings. And few have made it so clearly seen what the life as it is in heaven may be on earth.

It is more frequent in large churches to have meetings of all who have united in one year, but the gathering of all who united in one month—as March—since the organization of the church is in some ways better, as it brings together the new comers and the old members.

As the throngs of people were pressing into a revival service in a Michigan town a saloon-keeper remarked, "They are going to these meetings to beat the devil." A bystander replied, "You are right, and they never had him so nearly beaten in this city before."

FROM CENTRAL NEW YORK.

The last meeting of the Congregational Club of Central New York, April 17, in Syracuse, had Prof. C. J. Little of Evanston, Ill., for its chief speaker. He took for his theme The Ideal Home and gave a charming picture of all that it ought to be. Wealth cannot produce it, and the excessive organization of the times threatens its existence. Rev. Messrs. E. C. Olney and Edson Rogers, and Dean Vernon of Syracuse University followed with practical illustrations of the theme. It was voted to place the limit of numbers at 100 male members hereafter. The club has never had better meetings than during the past winter.

The Ministerial Association of Syracuse and vicinity has over sixty ministers on its roll and, besides having an admirable and remarkable program for its fortnightly meetings, is a moral force in the city. Immediately after a recent fatal prize fight just outside the city limits, attended by 200 men who went in a body from a conspicuous saloon and railroad station, the association passed strong resolutions begging Governor Flower to remove the sheriff of the county, who was not present in person or by deputies at the brutal and terrible exhibition, and who claims that he could not find out where the fight was to be. Within a few days the governor sent a summons to the sheriff apprising him of the charges of the association and requiring him to show why he should not be removed. A large delegation will attend a hearing at Albany May 1, at the governor's invitation, and make good their charges. Corrupt politics and the ever active saloon are the Pilate and Herod that crucify the peace and purity of the community. Ward politics governed or influenced even the coroner's jury, which refrained from denouncing prize fighting or condemning the victor, who enjoys a heavy backing among the local sporting and saloon fraternity and is useful at election times.

Important changes are going on in pastorates about us. Rev. I. P. Patch leaves Oswego Falls, where the congregations have about doubled under his ministry and 126 have been received to the church, all but seventeen on confession. A mortgage debt has been paid, a bell placed in the tower, a reading-room established for young men, a mission work has been started well and self-support will soon be reached.

A farewell reception was given to Rev. and Mrs. J. C. Andrus last week at the Good Will Church of Syracuse, and a silver tea service presented them on their departure to their Western field. Mr. Andrus began his work in 1884 in Pilgrim Chapel out of which he led a church in 1885 which worshiped until 1890 in a modest and attractive chapel. A building costing \$20,000 was dedicated that year and seats 450 in its main audience-room. The Sunday school numbers over 400 and additions to the church have been the rule at each communion. Mr. Andrus has had advanced ideas as to the function of the modern church and has been able to carry them out in a good degree in his well-organized efforts. He will begin work at once in Pilgrim Church of West Superior, Wis.

Outside of New York and Brooklyn there are but four Congregational churches in the State with a membership of over five hundred—Park, Elmira; First, Binghamton; Plymouth, Syracuse; and Norwich. The church at Binghamton is among our oldest, having been formed in 1836. It has enjoyed a strong pastorate and is in full tide of prosperity in the Parlor City. The settlement there last week of Rev. W. B. Thorp is an event of importance to all our churches, and the omens are favorable for an excellent ministry. Mr. Thorp is a recent graduate of Amherst College and Yale Seminary and this is his first charge. Sixteen months of work with his people have led to a hearty call and to a cordial acceptance. The council to install heard his careful paper but hardly questioned further, feeling that the spirit of the candidate and his evident motives would bring into greater clearness some points on which he stood questioning or hesitant. The evening services were among the very best of their kind. The former pastor, Dr. Eben Halley, now of Troy, preached a strong and timely sermon and Rev. T. K. Beecher was at his best in the charge to the people. One of the ministerial members of the council was Miss Breckinridge of Brookton.

The winter has been a good one in many of our churches. In West Groton, Rev. John Cunningham, pastor, a sympathetic and fraternal interest has pervaded the church and the community around it. Twelve united at the last communion. Rev. R. S. Underwood gave valuable aid in a week of special meetings in his charge, but the pastor has been the successful leader.

E. N. P.

FROM NEBRASKA.

Chicago is not in Nebraska, but their intimate relation to each other was impressed on the mind of your correspondent in connection with a recent visit to the Chicago Theological Seminary. The 178 Congregational churches of Nebraska need pastors, and they prefer pastors who have studied in our Congregational seminaries and, other things being equal, they prefer the graduates of our nearest seminary. This is seen in the convincing fact that not long ago the State home missionary superintendent offered to take the entire graduating class of Chicago Seminary and give them work. They did not accept the offer. Chicago, as her manner is, took her pick, Illinois, took more than her proportionate number, and the number captured by the trans-Mississippi States was in inverse ratio to their distance from Chicago. Illinois does not even send us back our own. It might be

proper enough for her to retain as toll one tithe of the students which we send her, but when she retains the entire grist and then says, "Send us more students and also send us \$50,000 with which to endow a Nebraska professorship," we are inclined to think that Chicago will never fail to get what she wants by being over modest in her demands.

We are unselfish enough to rejoice in the splendid work which is being done by the seminary and we hope that before the close of the Columbian Exposition she will find the \$450,000 needed to secure Dr. Pearson's offer of \$150,000, thus adding \$600,000 to her endowment. When she is thus equipped to train Christian soldiers, we trust that from her increasing classes she will send annual quotas of Congregational Caesars who will unhesitatingly cross the Rubicon of the Missouri and march over our prairies with victory in their tread. Congregational churches should have pastors who are Congregationalists by particular election and special theological training, but in Nebraska the supply has fallen so far short of the demand that our vacant pulpits have been invaded by not a few ecclesiastical Goths and Vandals, who have done us evil rather than good. Among these we do not reckon noble brethren from Canada and Great Britain who are now laboring within our borders, but these have much to learn before they are well acquainted with Congregational ways and are in full sympathy with the benevolent causes for the support of which we do or should contribute. We are willing to welcome to our pulpits good men from other lands and from other denominations, but our greatest need is more men who have received a thorough Congregational training. Let the graduates of Eastern seminaries and pastors from the older States who are in need of breathing room take up their line of march for this field of glorious possibilities. If you want large pay and easy parishes do not come, but if you are willing to suffer a manly degree of hardness for the sake of Christ, you will find "elegant fighting along the whole line," and you can go in anywhere and find that the front rank is not so close as to exclude you from an advanced position. If you want a large parish you can have a county which would cover a considerable part of Massachusetts, a county which is waiting for a church of our order. Visitors from the older parts of the country are surprised to see how *eagerly* the frontier welcomes the appliances of the most advanced civilization. Small prairie towns which seem to be fifty miles from anywhere have well-built brick blocks, a good system of water works, a well-equipped electric plant and street car lines of such liberal length that they evidently are sustained by expectancy.

Omaha now has a Congregational City Missionary Society. It is called a Church Extension and Sustentation Society, but the plan of work is the same as that which is found in Chicago, St. Louis and Cleveland under the name first mentioned. We believe that this society will do much good by assisting and encouraging our weaker churches, by preventing them from assuming burdensome debts and by planting new mission churches as the growth of the city may demand. Cherry Hill Church, which has for some time been without a pastor and is too weak to sustain one, is now to be united with Saratoga Church, under the care of Rev. G. A. Conrad. He is to preach at Cherry Hill in the forenoon, his place at Saratoga being supplied at that hour by lay talent from our stronger churches. There was a very pleasant gathering at this latter church on the evening of April 21 to welcome Deacon Avery, who had been spending the winter in California. For years he has been the mainstay of this church. It is the intention of this small but brave band of workers to reconstruct their church building before long, im-

proving its appearance and adding to its seating capacity.

A number of pastoral changes have recently taken place and others have been announced which will remove a number of good workers from Nebraska. Rev. W. J. Turner has gone from Neligh to Mt. Vernon, O.; Rev. H. S. Wannamaker of the Vine Street Church, Lincoln, has tendered his resignation to accept a call of the C. S. S. and P. S. to engage in general work in central and northern Illinois, and Rev. H. S. MacAyeal of Cambridge has tendered his resignation to take effect April 30, but he probably will not go out of the State. When men do such good work as these brethren have done we are not surprised that they are wanted elsewhere, but we are very loath to have them go. We are somewhat consoled by the coming of a few new workers. George Berry of Oberlin Seminary has been called to the Eagle church and Thomas D. McLean, of the graduating class of Chicago Seminary, has accepted the pastorate of the church at Blair. This church, while in a pastorless condition, was encouraged by a revival of considerable power. On the invitation of the church Rev. A. R. Thain of Omaha conducted special meetings during one week, with the result that about sixty persons signed covenant cards expressing a desire to begin the Christian life, and the meetings were carried on for a week or more after his departure. It is hoped that the new pastor will find a number desiring to unite with the church soon after his arrival. Blair has never before known such a gracious revival season. Before work began in the Congregational church 103 had united with the Baptist church on confession of faith, and a large number with the Methodist church.

A. R. T.

SOUTH DAKOTA NOTES.

The church work in the State has prospered during the winter months, although a few fields have been sadly in need of leaders. Superintendent Dickinson's continued illness has been a misfortune which would have been more deeply felt had it not been for the manner in which the executive committee have shouldered the burden. To Rev. W. H. Thrall, however, the State is under especial obligations, as he has without extra compensation, in addition to the charge of a large parish, carried on the voluminous correspondence and visited a number of the most needy fields. Owing to the impossibility of Mr. Dickinson again taking up the work of superintendent, the board of directors of the South Dakota H. M. S. has nominated Mr. Thrall for the superintendency. He is a graduate of Amherst College and Yale Divinity School. He came to Dakota twelve years ago with the Yale Dakota Band, and although obliged on account of health to seek other work for a time has always had a deep interest in Dakota work.

Some revivals of much power have been experienced. Rev. A. E. Thomson of Yankton assisted Rev. G. W. Shaw and the Methodist pastor of Howard in special meetings, which stirred the whole community and gave assurance of lasting good. Interesting and successful meetings were conducted at Highmore by the State evangelist of the W. C. T. U., Miss Emma Swartz. As a result twenty have been received into the Congregational church.

Some important changes are taking place. Rev. R. C. Walton, for five years at Highmore, has entered upon his labors at Henry, where he has met with a hearty welcome. Rev. J. H. Kevan, late of Ipswich, finds in his new field at Columbia a resolute band of workers, who have for months at a time, during the past three hard years, carried on their own services. Rev. Mr. Brink of Mitchell, Io., has just accepted a call to the Bowdle Church.

Yankton College, while suffering from poverty, is still doing better work and looking hopefully for a brighter day. Already a light,

which it is hoped may be the dawn, begins to ting the horizon. A citizens' mass meeting was held April 21, when many of the leading men spoke heartily their belief in the college and their purpose to see it succeed in its present effort to meet the terms of Dr. Pearson's offer. If any Easterners have doubted Yankton's appreciation of the college and interest in it, could they have heard the hearty and unanimous endorsement of the institution and pledge to stand by it, they would have been decidedly convinced of their mistake. Yankton College is going to live and the city of Yankton and the State propose to stand by it.

The Yankton Congregational Club, at its meeting, April 24, heard a discussion by three women, the topics, Woman in Reform, Woman in Literature and Woman in Education. The General Association, which meets at Huron, on May 16, promises to be one of the best in our history. Meeting in May we miss some of our highly prized Eastern visitors who were here when we met in the autumn.

NEW ENGLAND. Boston and Vicinity.

The program of the State Association, which meets at Union Church May 16-18, is so far made up as to indicate a profitable and stirring session. Rev. Paul Van Dyke of Northampton, brother of Dr. Henry Van Dyke of New York, is to preach the sermon, and topics of current interest will be treated by competent speakers. A fuller announcement will appear next week.

Two college presidents were in city pulpits last Sunday, Dr. Dwight of Yale being at the Old South and Rev. G. A. Gates of Iowa at Central.

The North Avenue Church, Cambridge, took up a collection of \$600, April 23, to defray one-fourth of the debt on the Wood Memorial Church, in the hope that, by the co-operation of the three other city churches, the entire debt will be lifted immediately. The pastor of the North Avenue Church, Rev. F. H. Smith, is preaching on the Beatitudes Sunday evenings.

Massachusetts.

A Lucy Larcom memorial service was held last Sunday evening in Bedford, Rev. Edwin Smith, pastor. A sketch of Miss Larcom's life and several of her poems were read and a hymn written by her was sung. The sermon was on lessons from her life that are helpful to young people today.

Rev. C. C. Starbuck recently delivered before the Society of Inquiry of Andover Seminary a suggestive address on the Present Character and Prospects of the Roman Catholic Church. It is to be printed in pamphlet form. Mr. Robert A. Woods of the Andover House, Boston, began last week his course of six alumni lectures on English Social Reformers, this lecture being on John Wesley. The other lectures will be given on successive Wednesday mornings at eleven o'clock and will treat of John Howard, the Factory Reformers, the Earl of Shaftesbury, Charles Kingsley and John Ruskin. The lectures are open to the public and have begun with the promise of great interest.

Andover Conference met in Lowell, April 25, to consider Christian Unity and Church Unity. The First Church entertained the conference and had sent out invitations to all the pastors of the city to be present and these were generally accepted. The subject was introduced in an able sermon by Prof. George Harris. This was followed by the communion. The evening session was for discussion. Rev. W. A. Keese spoke hopefully of the prospect of Christian Unity; Rev. C. H. Oliphant explained the working of the Christian League of Methuen, by whose means the united churches of that village had stopped Sunday trade, banished the worst objectionable papers from public sale, closed all known places where liquor was sold and developed a strong sense of public righteousness. Rev. G. H. Johnson made an earnest plea for greater co-operation and closer sympathy of the Congregational churches in Lowell.

During the pastorate at Hopkinton of Rev. P. B. Wing, whose death was announced last week, seventy-nine were added to the church on confession. His influence over the young people was very strong.

During Rev. E. C. Winslow's eighteen months' pastorate at Attleboro Falls the membership has been increased from forty-five to 100 with only six

removals. The church is in a good condition financially.

A company of Norwegian Christians attached to the Free Evangelical principles have been worshipping in the vestry of Union Church, Worcester, for about a year, under the pastoral care of Mr. N. C. Barrie, whom a council called by the Union Church ordained to the gospel ministry, April 27. A church has been organized and will soon ask for fellowship. —The Ministers' Meeting last Monday discussed the wisdom of holding the world's parliament of religions in connection with the World's Fair. —Rev. Eldridge Mix has been engaged as temporary supply at Piedmont Church.

The Old Colony Conference at Acushnet, April 25, 26, was interesting and profitable. Excellent papers were presented, and Rev. Arthur Little, D. D., preached a strong sermon. The sense of the conference was against the proposed union with Tauton Conference. It favored an additional representative to the general association from churches with over 100 members and indorsed the proposed ministerial bureau.

The First Church of Holyoke, Rev. G. W. Winch, pastor, having outgrown the chapel which it has occupied for five years, has begun a new building to cost \$40,000, with a seating capacity for 900.

The Connecticut Valley Congregational Club met, April 25, at Smith College, Northampton. Addresses were made on Beecher, Spurgeon and Brooks. The club voted \$100 for the Congregational exhibit at the World's Fair. The supper was served at the Edwards Church.

Vermont.

The work of the two State missionaries, Miss Hartig and Miss Nelson, in special services in St. Albans conducted by the pastor, Rev. L. S. MacKay, has been greatly blessed. About fifty persons have confessed Christ, and at the two communion seasons, held on Easter Sunday and April 30, nearly sixty joined the church. Services are still held in the courthouse while the church edifice is being built. Mr. MacKay goes abroad early in May. Miss Nelson and Miss Billings go next to East Fairfield, while Miss Hartig takes a season of rest.

The following students have been commissioned for summer work in Vermont: David Wallace to Weathersfield, E. C. Camp to Gaysville, A. H. Munix to Pittsfield, Daniel McIntyre to Sherburne, H. L. Ballou to Weston, H. C. Meserve to Warren.

Rev. F. F. Lewis, employed jointly by the State Missionary Society and the C. S. S. and P. S., has worked in Windham and Bennington Counties through the month of April, providing for vacant pulpits and reorganizing Sunday schools and Endeavor Societies. His plans for the home department of the Sunday school meet with general approval, and calls for his services have come from all parts of the State.

The chapel of the new house of worship in Bethel has been completed and the whole structure will be ready for furnishing early in May. It has cost about \$6,000, and with the aid of generous contributions from churches in the State and outside only a few hundred dollars remain to be provided for. —The church at Newbury has completed repairs on its chapel and is occupying it while repairing the house of worship.

Rhode Island.

The tenth anniversary of the pastorate of Rev. Alexander McGregor of the Pawtucket church occurred last Sunday. At the morning service the pastor gave an historical résumé of church life and work during the decade. He reviewed the material progress of the city and noted the fact that ten years ago no Protestant Sunday morning service was held save in the Episcopal churches. His own church took the initiative in changing the Sunday services from the afternoon to the morning with good results. During the decade 207 have been received into membership and over \$100,000 raised for religious purposes. During last year the church made the best record in beneficence.

Connecticut.

These students from Yale Divinity School were approved to preach by the United Association of New Haven: E. P. Ayer, Samuel Davies, F. B. Garrison, J. L. Keedy, W. B. Stewart, all from the senior class, and these middlers: A. F. Fehlandt, A. L. Grein, H. W. Landre, A. L. McLellan, J. W. Norris, Carroll Perry.

At the recent annual meeting of the Eastern Connecticut Congregational Club Rev. W. S. Palmer, D. D., was elected president. The theme was Municipal Reforms. A résumé of Washington Gladden's *Century* articles upon The Cosmopolitan City Club,

Some Recent City Charters and Methods of City Government in Norwich were the topics. The discussion brought to light a great amount of valuable information and awakened no slight interest in the minds of more citizens than were present.

The Hartford Conference met at Wethersfield, April 26. There was much discussion on the basis of representation to the General Conference, and it was finally recommended that each church of less than 300 members be represented by its minister and one delegate, and each church of more than 300 by its minister and two delegates. A paper on a Liturgy for Congregational Churches, addresses on Public Worship and on the Principles and History of Congregationalism were the chief features of the session.

The church in Putnam has growing congregations and Sunday school. A chapter of the Brotherhood of Andrew and Philip was organized recently.

The congregation of the Swedish church in Washington has increased to such an extent as to compel the enlargement of the house of worship.

The Windham Conference of Churches met in Westminster, April 25. It voted to approve of the proposed change in the constitution of the General Conference, giving each church representation by its pastor and one lay delegate. The topics discussed were: How Best to Promote Christian Sociability and Sympathy in the Church, Duties of a Church Member to Christ, Duties to Outsiders, The Relation of All in the Community to the Sunday School, Relation of the Church to the Sunday School, The Duty of Individual Christians to be Practical Exponents of the Spirit, Life and Works of the Master. An unusual number of children and young persons attended this meeting.

MIDDLE STATES.

New York.

A social meeting was recently held in the New England Church, Brooklyn, of the March Band, including all who have joined the church in the months of March since its organization.—A committee from the Tompkins Avenue Church, Dr. R. R. Meredith, pastor, has arranged for the members three excursions to the World's Fair, one each in June, July and August. Many plan to go in this way.—The East Church, Brooklyn, enjoyed an address by a Japanese knight, Jinzo Naruse, with whom the pastor, Dr. Doremus Scudder, worked when in Japan.

The joint meeting of the Ontario Conference, the Western New York and Genesee Associations was held with the First Church, Lockport, April 25, 26. The opening sermon was by Rev. E. A. Leeper, D.D. Rev. W. E. C. Wright and Miss Crosby of Micronesia spoke, respectively, on the A. M. A. and foreign work. Wednesday morning's exercises consisted of addresses on The Country Church and Fellowship Meetings. The union of the three associations was completed and the important question of appointing a missionary to do work in the bounds of the association was referred to the churches, and if their action shall be favorable a committee of five is appointed to adjust the matter. The sermon of Dr. Leeper was sufficiently striking to deserve mention and was evidently suggested by the naval parade about to take place in New York harbor. The text was There Go the Ships, and the ships indicated were citizenship, discipleship, fellowship, heirship and kingship. These ships of Christian life were depicted as sailing amid dangers toward the desired haven. The meeting was largely attended.

The church at Tallman, Rev. J. J. Bond, pastor, has been greatly revived during the past year, its edifice repaired, sheds erected and much good work of every kind done.

Rev. N. E. Fuller of Corning has a wide-awake Y. P. S. C. E., and working with the pastor they have been having a series of Sunday evening sermons in the interests of their society, each member promising, if possible, to bring some new person to hear the sermon. The topics were chosen by the young people in consultation with the pastor. Among them were the following: Inconstancy, What Is My Pledge For? Why Was I Absent? Where Is My Influence? So great has been the success of this movement that the audience-room has been found too small. The pastor has also organized a willing workers' band to assist him in pastoral calling, having oversight of certain parts of the parish.

The will of Elizabeth J. Smith, for years a teacher in the Packer Institute, contains bequests of \$2,000 to the American Board and \$1,000 each to the Home Missionary Society, the American Missionary Association, the Brooklyn City Mission Society, the Brooklyn Home for Friendless Women, the New

Hampshire Home Missionary Society and the Deerfield Congregational church.

LAKE STATES.

Ohio.

In Rev. K. H. Crane's first year at New London the congregations, the Sunday school and the Endeavor Society grew in numbers and interest, and thirteen united with the church. At Rochester, six miles away, where he preaches Sunday afternoon, seven united with the church and a debt of \$540 was paid.

Grand River Conference met at Conneaut April 25, 26, and discussed the church, its officers, services, mission, meeting house, character, woman's work in it, and over and under organization.

At Painesville Rev. P. W. Sinks is preaching a series of sermons considering the relation of Christianity to Politics, Commerce, Education and Social Problems.—At Hudson Rev. C. W. Carroll is giving a Sunday evening series on the fundamental truths of the Bible.—At Burton Rev. E. O. Mead is giving Sunday evening expository sermons on Galatians, Ephesians, Philippians and Colossians.

Illinois.

The Chicago District Association held its fortieth annual meeting at South Chicago, April 25. The attendance was large and the exercises full of spirit. The occasion was unusual in that it was a welcome and house warming in the new house of worship. At a cost of less than \$20,000 this church, Rev. G. H. Bird, pastor, has now an audience-room seating 1,000 people, with classrooms, reading-room, girls' gymnasium and other means by which the church plant can be made available all the week. This church is thus equipped to reach the men employed in the Illinois Steel Company's works at South Chicago, which the association visited in a body during the noon recess. The prominent features of the program were the address on The Boys' Brigade, a combination service of Sons of Temperance, the Keeley Cure League and Chicago Association, which drew an audience of over 1,000. Prof. Graham Taylor spoke of the relation of the church to the temperance movement. The record of this largest association of our denomination in the country marked a good increase both of churches recognized and ministers added to the force. The number of churches now within city limits is sixty-two, while the total list in Chicago Association is ninety-eight, having a ministerial contingent of 110 for pulpit supply.

The University Church, Chicago, Rev. N. I. Rubin-kam, pastor, at the corner of Madison Avenue and Fifty-sixth Street, within four blocks of the Fifty-seventh Street entrance to the World's Fair, announces that it will make its chapel a Congregational headquarters during the World's Fair season. The rooms of the chapel will be open to visitors during the World's Fair as a meeting place for friends, for resting, writing, etc. Mail may be addressed in care of the University Congregational Church. Some one will be in attendance daily from 9 A.M. to 5 P.M. to make visitors comfortable and also to furnish information in regard to lodging, meals and points of interest connected with the exposition or the city. This invitation is cordially and heartily extended by the members of the church with the hope that any who so desire will feel free to accept its hospitality.

Indiana.

The church in Fairmount is rejoicing in the settlement of a threatening debt by the liberal subscriptions of its members coupled with a generous loan from the C. C. B. S. The pastor, Rev. S. W. Pollard, has given much time and energy to the relief of the church. It is growing rapidly.

The church in Marion has resumed work under the leadership of Rev. Levi White. Revival services are being held and the spiritual tone is greatly improved.

The Northwestern Association met at Hobart, April 12, with the sermon by Rev. Richard Smith. The work of the Holy Spirit in the churches was discussed. The Sunday School and The Bible as a Source of Pulpit Material were themes treated by special speakers. The reports from the churches showed progress in membership and activity.

Rev. W. A. Thomas, pastor of the church in Kokomo, was offered the position of State organizer of the Anti-Liquor League with a salary much larger than he now receives. He has declined this, however, at the urgent desire of his people. The Sunday school has increased from 200 to nearly 700 and the evening audience has quadrupled since the coming of Mr. Thomas in September.

Michigan.

The Detroit Association held its spring meeting at Metamora, April 24, 25. Papers were read on The Social Element in Church Work, in which the value of recognizing this more fully than heretofore was strongly urged; on The Trend of Catholicism in the United States, in which a generally optimistic view was taken of movements in the Roman Church as viewed from a Protestant standpoint; on Lay Activity in the Church, which vigorously enforced the proposition that the pastor should do no church work that he could possibly get his members to do; and a comparison of what the churches of the association had received in home missionary aid and what they had given for all benevolences during their lifetime. Some surprising contrasts were brought out. There are twenty-three churches in the association. The life of these runs from one to sixty-five years, thirteen of which are over twenty-five. Four never received aid, all the rest have had from \$75 to \$10,800, the average being \$2,263. Five had given as much or more than they received; fourteen had received from two to twenty times more than they had given, the average being nine times more.

The united churches of Sault Ste. Marie have just closed a series of meetings led by D. M. Hartsough. They were held in the Tabernacle accommodating over one thousand people, but before the close of the first week it was necessary to hold overflow meetings. Even then hundreds were turned away for want of standing room. The second week every business place in the city was closed at the hours of service. The afternoon meetings, which were attended by as many as 600 people, were a great power. Cards were used in a few of the evening meetings and signed by 600 of the converts. The entire number of professed conversions reached nearly one thousand. Almost all were adults and about half were men.

THE WEST.

Iowa.

The Des Moines River Association met at Keokuk April 17, 18. Rev. T. S. Oadams preached the sermon, a paper was read on the Temptations of Jesus a discourse was given on Paul's View of the Supernatural Christ and Dr. J. E. Roy presented the work of the A. M. A. in a stereoscopic lecture. A resolution favoring a change insuring representation of the churches in the American Board, after prolonged debate, was lost by a vote of seven to six. The association voted to unite with the Denmark Association.

At the meeting of the Davenport Association in Davenport, April 17, 18, Rev. F. T. Lee gave an account of the Munhall meetings at Muscatine. This was followed by an address on The Evangelistic Power of Church Membership and the Y. P. S. C. E. and by a discussion on Revivals in General.

The Dubuque Association met at Marion, April 24, 25. The sermon was by Rev. F. E. Hopkins and missionary addresses were given by Superintendent Towle, Secretary Douglass and Rev. S. J. Beach. The topics discussed were: The Scripture Rule of Giving, The Sabbath, The Atonement, Liberty in Christian Thought and Work, The Church in the Community and Needed Changes in Church Work.

Minnesota.

A Sunday school has been organized at an outstation of Selma. Both points, together with Spring-field, are under the care of Rev. Francis Wrigley.

Park Church, St. Paul, Dr. E. P. Ingersoll, pastor, celebrated its tenth anniversary, April 27, with several papers describing its early history, an original song sung by the charter members and by a collation. The new house of worship built of pressed brick, the chapel being of stone, is nearing completion, but will not be dedicated till September. Park Church entertained the Congregational Club, April 25, at the house of the Dayton Avenue Presbyterian Church with collation and addresses upon the Heretic: Destroyer or Builder, by Rev. G. H. Wells, D.D., Rev. S. G. Smith, D.D., Rev. J. A. Stemen and Rev. J. H. Chandler.

The church in Detroit City, Rev. W. C. A. Wallar, pastor, wishes to express its gratitude to Eastern friends who have helped in building its new house of worship. The congregations have nearly doubled since the new building has been used.

Kansas.

The church in Olathe has more than doubled in numbers and efficiency during the ministry of Rev. A. W. Bishop, and its members part from him with many regrets.

The church at Leonora has received forty-six additions, forty on confession, during the nine-

months that Rev. Morris McPhee has been with them. The house of worship is too small for the growing congregations.

Nebraska.

The new building at Hildreth was dedicated April 23, the sermon being by General Missionary Taylor. It is unusually well furnished, all the fittings harmonizing with the hard wood pews and interior finish. The total cost has been only \$1,350. At the dedicatory service there was lacking \$12 and the basket offerings amounted to \$18. Several of the neighboring churches were well represented at the meeting and Supt. J. D. Stewart of the C. S. S. and P. S. was present to help organize the Sunday school and preached in the evening.

During a series of special meetings held by the church in Hay Springs considerable interest was aroused, and as a result six units with the church on confession, four from the Sunday school.

PACIFIC COAST.

California.

Rev. C. O. Brown, D. D., has just begun, in the First Church, San Francisco, a series of Sunday evening sermons on Characteristic Women.—Rev. H. H. Wikoff of the Fourth Church is giving a Sunday evening series of Practical Talks on Temptation. The course is under the auspices of the Y. P. S. C. E.

The Sonoma Association has just been formed, the brethren in that and neighboring counties withdrawing from the Bay Association. There are now nine associations in Northern California.

Oregon.

The Willamette Association met with the church at Corvallis April 18, 19. Twenty-six churches were represented by sixteen pastors and fifty delegates. In addition Supt. C. F. Clapp, Rev. Daniel Staver, general missionary, Supt. C. H. Curtis and Rev. Thomas McClelland, D. D., president of Pacific University, were present. The district embraced in Willamette Association is that part of Oregon west of the Cascade range of mountains. The topics of chief interest discussed were: The Today and Tomorrow of the Church, of the Temperance Conflict, of Pacific University, of the Pulpit, of Church Work, of the Y. P. S. C. E., How To Be a Good Congregationalist and Elements of Successful Revival Work. The sermon was preached by Rev. E. E. Smiley.

Washington.

Rev. H. T. Shepard, pastor of the church in Black Diamond, met with a severe loss April 6, when his house was destroyed by fire. The loss was about \$2,000 and there was no insurance.—The Boys' Brigade has a company of twenty-three boys in Brooklyn.

A new church was organized at Everett, April 18. The city with 6,000 people is eighteen months old and is laid out on a large scale by a wealthy syndicate, is rich in factories, has fine electric lights, seven miles of electric railway nearly ready to open, and commands magnificent views of sound and mountain. The interdenominational comity question was made a prominent issue in the council, and the Presbyterians, in whose house the council convened, and the Methodist Episcopal church, through their pastors, expressed their warmest sympathy with the movement, cordially assuring the council that there was room for all, and that the formation of a Congregational church would in no degree be regarded as a breach of denominational courtesy although they were earlier on the field.

WEEKLY REGISTER.

Calls.

BAILEY, Gurdon F., of Yale Seminary, to West Avon, Ct. Accepts.

BARBER, Leman N., of Crockett, Cal., to Hesperia, Victor, Halleck and other towns on the Mohave. Accepts.

BJORKMAN, L. W. A., of the Swedish Ch., Hartford, Ct. Swedish Mission Ch., Lake View, Chicago, Ill.

BONNEY, John R., to Orland, Ind., where he has been supplying. Accepts.

BRINK, Lee A., of Mitchell, Io., to Bowditch, S. D. Accepts.

CARR, William, of West Medway, Mass., to Sheffield. Accepts.

CHASE, Charles E., to permanent pastorate at Sonoma, Cal.

COLBY, John S., of Andover Seminary, to Marlboro, N. H. Accepts for six months with privilege of continuing study.

DAVIDSON, John N., of North Side Ch., Milwaukee, Wis., to Two Rivers.

EMERSON, Stephen G., of Claremont, Cal., to Moreno. Accepts.

FELT, Jesse B., of Gainesville, N. Y., to Carthage. Accepts.

GREGORY, Herbert, to Emery, S. D. Accepts.

HORINE, Stephen D., of Chicago Seminary, to Ogden, Io. Accepts.

JACOBSON, Carl M., accepts call to Norwegian Ch., Tacoma, Wd.

KENESTON, Luther M., of Ashburnham, Mass., to Shelton, Ct.

LELAND, Willis D., of Exeter, N. H., to Pawtucket Ch., Lowell, Mass.

LIBBY, Edgar H., of Chicago, to Olive Branch Ch., St. Louis, Mo.

MORROW, Cornelius W., accepts call to Second Ch., Norwich, Ct.

NOYES, Warren L., of Harriman, Tenn., to Whiting and Sudbury, Vt.

ACCEPTS.

SMALL, Harry E., of Yale Seminary, to Brantford, Ct.

STYDER, Henry C., of Chicago Seminary, to Madrid, New Mexico. Accepts.

SPEAR, Elmer E., of Chicago Seminary, to Kimball and Ogallala, Neb. Accepts.

STAVER, Daniel, of Forest Grove, Ore., to Astoria. Accepts.

STEVENSON, William D. J., of Ithaca, Wis., to Spring Green. Accepts.

TANGERMAN, Gottlieb D., of Chicago Seminary, to Grand, Neb. Accepts.

VERGE, J. Home, accepts call to Enfield, Mass.

WADSWORTH, George, accepts call to Buffalo Gap, S. D.

WALTON, Richard C., of Highmore, S. D., to Henry. Accepts.

WANNAMAKER, Henry S., of Vine St. Ch., Lincoln, Neb., to become general missionary of the C. S. S. & P. S. in Central and Northern Illinois. Accepts.

WILDE, James, of White City, Kan., to Louisville. Accepts.

WILLIAMS, John B., of Porter, Ind., to Washington.

Ordinations and Installations.

BARRIE, Nils C., o. April 27, Worcester, Mass. Sermon by Rev. F. E. Emrich; other parts by Rev. Messrs. W. V. W. Davis, S. K. Didrikson and P. E. Dillner.

CRAIG, Timothy C., o. April 15, Aberdeen, Wn. Sermon by Rev. Wallace Nutting; other parts by Rev. Messrs. W. H. Atkinson, C. L. Diven, A. J. Bailey and L. H. Hallock.

FOSTER, Frank, o. April 18, Paddy's Run, O. Sermon by Rev. Sydney Strong; other parts by Rev. Messrs. W. H. Warren, Robert Quafe and G. W. Belsey.

KINGSBURY, Nathaniel, o. April 23, Glenmary, Tenn. Sermon by Rev. George Lusty.

ROUSE, Frederick, o. April 26, Plantsville, Ct. Sermon by Rev. A. E. Merriman; other parts by Rev. Messrs. J. H. Twitchell, S. B. Forbes, Joseph Danielson and L. O. Brastow.

THORP, Willard B., o. April 25, First Ch., Binghamton, N. Y. Sermon by Rev. Eben Halley, D. D., other parts by Rev. Messrs. E. N. Packard, D. D., T. K. Beecher, W. H. Pound and J. J. Hough.

Resignations.

BARBER, Luther H., Vernon Center, Ct.

RONFIL, Eilsworth, Christ Ch., Mt. Hope, New York, N. Y.

CHANDLER, Joseph H., St. Anthony Park, Minn., to accept position as assistant pastor of People's Ch., St. Paul.

CUTLER, Temple, Essex, Mass.

DAVIDSON, John N., North Side Ch., Milwaukee, Wis.

GEORGE, William C., Anderson, Ind.

HARBUFF, Charles, Bridgeton, Me.

JONES, David, Lawrence St., Cincinnati, O., withdraws resignation.

MACAYEAL, Howard S., Cambridge, Neb.

PERKINS, Sidney K., Haverhill, N. H.

SAUNDERS, Eben E., Rio and Pingree, N. D.

SCOLE, Richard, Chester, Mass.

WILLIAMS, W. Tyler, Lewiston, Mich.

WINSLOW, Edward C., Attleboro, Falls, Mass., to become agent of the N. E. Home for Little Wanderers in Boston.

Dismissals.

ANDRUS, J. Cowles, Good Will Ch., Syracuse, N. Y., April 11.

CROSBY, S. B., Loomis, Neb., April 19.

JONES, William D., Union Ch., St. Louis, Mo.

SHEPHERD, Samuel, Forestville Ch., Chicago, Ill., April 24.

Churches Organized.

EVERETT, Wn., April 18, fifteen members.

ADDITIONS TO THE CHURCHES.

	Conf. Tot.	Conf. Tot.	
Allison, Io.	9 8	Lenox, O.	8 8
Amery, Wis.	5 5	Lincoln, Neb., Vine	8 8
Anoka, Minn.	14 14	St.	1 5
Antio, O.	3 3	Lodi, O.	3 6
Appleton, Wis.	2 2	Appleton, Wn.	46
Ashland, O., Second, 5	5 5	Lowell, Mich.	10
Aurora, Neb.	4 4	Lyle, Io.	7 10
Barnesville, Minn.	5 5	Lyon, Io.	18 21
Bedford, Mich.	15 15	Manchester, Io.	12 16
Big Lake, Minn.	6 6	Maplewood, Mo.	32
Blake's Prairie, Wis., 13	13 13	Medical Lake, Wn.	10 12
Brooklyn, N. Y.	45 45	Pilgrim	32 34
Tompkins Ave.,	11 11	St. Anthony Park,	3 3
Carroll, O.	17 17	Muscatine, Io.	15 15
Carmel, Mich.	10 10	Muscatot, Kan.	14 14
Cedar Falls, Io.	16 16	New Brighton, Minn.	15 18
Cedar Springs, Mich.	15 15	Newburgh, N. Y.	5 7
Central City, Io.	11 12	New Richmond, Wn.	4 6
Ceredo, W. Va.	7 9	Newport Falls, O.	19 13
Chapin, Io.	1 1	Niles, Cal.	5 5
Charlotte, Mich.	34 39	Norrie, Ws.	3 3
Cheboygan, Mich.	11 12	Otsego, Neb., St.	16 18
Chester Center, Io.	16 16	Oneida, N. Y.	30 36
Chippewa, Wyo., First, 3	4 4	Otsego, N. D.	15 22
Chicago, Ill., Sedgwick St.	10 10	Orient, Io.	5 6
Cleveland, O., Euclid Ave.	3 19	Osborne, Kan.	5 5
Lakeview,	8 11	Oskaloosa, Io.	9 19
Swedish,	5 5	Osowso, Mich.	23 45
Columbus, O., Mayflower.	— 12	Parkersburg, Io.	5 5
Columbus, O., Cal.	12 12	Paynesville, Minn.	2 3
Cowles, Neb.	5 5	Plain, Me.	2 3
Cumberland, Wis.	5 5	Port Angeles, Wn.	4 5
Dorr, Mich.	9 9	Portland, Ore., Was.	4 5
Dover, Kan.	5 5	Rainton, Ill.	4 7
Dunlap, Io.	10 10	Richfield, O.	22 24
Eagle River, Wis.	7 7	Rock Falls, Ill.	3 4
East Berkshire, Vt.	4 4	Rodney, Io.	10 10
Eden, S. D.	6 6	Roodhouse, Ill.	2 5
Embarrass, Wis.	7 7	Roxbury, N. Y.	30 36
Erica Junction, W. Va.	— 9	Rutland, N. D.	15 22
Exeter, Neb.	4 4	San Francisco, Cal.	—
Farwell, Mich.	16 16	Bethany,	4 4
Findlay, O.	4 4	Pilgrim,	5 6
Fort Atkinson, Wis., 12	14 14	Plymouth,	5 6
Fort Jones, Cal.	— 3	San Lorenzo, Cal.	—
Mound,	5 5	Union,	3 4
Frederick, O.	12 12	San Mateo, Cal.	12 21
Freewater, Ore.	9 9	Santa Fe, Cal.	26 28
Garner, Io.	3 3	Sedalia, Minn.	2 4
Gaylord, Kan.	30 30	Shorburne, Minn.	9 9
Genoa Bluffs, Io.	3 3	Smithland, Io.	4 4
Germantown, Pa.	6 11	Sondane, Wn.	16 16
		St. Albans, Vt.	23 26

Grandview, Io.	3 4	St. Louis, Mo., First,	3 8
Grimm, W. B.	1 1	Maplewood,	32
Hampton, Io.	6 6	Tremont,	6 8
Hampton, N. H.	3 3	St. Johnsbury, Vt.	26 26
Harmon, Io.	6 6	St. Paul, Minn., Cyril.	—
Harrison, Mich.	—	Chapel,	24
Hart, Mich.	5 8	Sycamore, Ill.	32 32
Hartford, Ct., West	—	Tabor, Io.	—
Hay Springs, Neb.	6 6	Toledo, O., Birming-	—
Hayward, Wis.	4 4	ham,	—
Hillside, Ill.	3 3	Tonawanda, Ws.	4 4
Hillside, Wis.	—	Tomahawk, Wis.	8 8
Homer, N. Y.	6 15	Tougaloo, Miss.	8 10
Indianapolis, Ind.	—	Wentworth, N. H.	—
People's,	7 10	West Groton, N. Y.	—
Inkster, N. D.	7 7	Winona, Minn., First,	12
Iowa Falls, Io.	4 8	Whitewater, Col.	8 10
Keck, Io.	17	Worcester, Mass.	—
Kesauqua, Io.	4 4	Piedmont,	25 32
Lake, Ill.	5 5	Wyandot, Ill.	5 9
Lansing, Mich., Pil-	4 4	York, Neb.	21 21
grin,	7 7	Towne churches with	—
Plymouth,	two or less,	two or less,	16 21

Conf., 1,055; Tot., 1,726.

Total since Jan. 1. Conf., 7,330; Tot., 17,168.

OTHER CHRISTIAN WORK.

Mr. L. P. Rowland, the veteran Y. M. C. A. worker, has been holding evangelistic meetings in Red Jacket, Hancock, Lake Linden, Calumet, Jacobsville and Chassell, Mich. These churches are in the Lake Superior copper region, and an excellent work has been accomplished. There were many conversions and many indifferent church members were aroused, He goes to Wisconsin in May for similar work.

All Sunday school teachers who are using the International series would do well to avail themselves of the help afforded by the Biblical examinations of the American Institute of Sacred Literature, as the course the present year covers the ground of the international lessons for the six months beginning with July. While the number of candidates for these examination papers is lamentably small, there is an encouraging increase in the quality of the papers returned to the Institute office. The enrollment fee is only fifty cents, and the material for study, which is furnished, consists of a small card map outlining the journeys of Paul, a list of standard and inexpensive helps, an analysis of the epistles written during the history covered from Acts 15: 35 to the close of the book and other aids. Application forms and information can be secured by addressing Prof. William R. Harper, Hyde Park, Chicago.

CHRISTIAN ENDEAVOR NOTES.

In the society at Berhampur, India, a regular feature is the "weekly encouragements," ten minutes being set apart for any reports that would come under this head.

A system of visiting is in use in Dayton, O. Societies receive notice that they are to expect two delegates from another society and that they are to send two delegates to a given society on a specified evening, and after the meeting a report of the result is made.

A short time ago delegates from four German societies met at Detroit, and so much interest has been felt in a closer union of German societies that at a second convention, held in Chicago, April 12 and 13, there was formed the General Society of Y. P. S. C. E. in the German Evangelical Church of North America. These societies at present number forty-nine.

The need of the work for men at the life saving stations has been emphasized by the reports of what has been done the past year, the first year during which such work has been systematically undertaken by the societies. With some crews no religious service had ever been held; for others there had been but one or two for six years, while many of the men gladly welcome any opportunity to attend a service. Some of the societies favorably situated for such work have earnestly taken it up and in one case went fourteen miles by sailboat to hold a service.

On Sunday, March 12, Dr. Clark was at Jerusalem, where he spent five of the few days of rest that he has had since leaving home. From there he went to Beirut. In the forenoon of Sunday, March 19, he preached in the Presbyterian church there. In the afternoon he addressed a young people's meeting led by his host, Dr. Henry H. Jessup, and attended by seven or eight hundred young men and women. This was the largest audience of young people only that he has addressed in any missionary land. In the evening he spoke to the college students. From Beirut he started for a tour in the interior of Asia Minor.

The fifth annual convention of the Utah Union was held in Ogden, April 17, 18, nearly all the societies in the Territory being represented, Salt Lake City sending a delegation of more than one hundred by special train. The speakers from abroad were John G. Woolley and Dr. Kent of Chicago University. An increase of thirty per cent. during the

past year was reported. Perhaps the pleasantest feature of the occasion was the presentation of an elegant souvenir badge of solid gold to the retiring president, Rev. J. B. Thrall, who was the first to organize a society in the Territory and has been the president of the union from the start. He leaves for the East May 1.

LYMAN BEECHER LECTURES AT YALE.

Rev. Robert F. Horton gave the three concluding lectures of his course before the Yale Divinity School last week. The following is an abstract:

The word of God which the preacher is to receive can be exactly defined. Its positive content is set forth in the divine Saviour. The Christian teacher differs from the older prophets and men like Socrates in that since the word has been specifically received in the Saviour he must move along the lines marked out by Christ. The congregation ought to be impressed that Christ is speaking and ought to see Christ in the minister's transparent face. The question for the preacher then is as to how he can best assimilate Christ. This brings us to a closer examination of those three ways of receiving the Word of God that have been already considered—study, meditation and prayer.

Study is essential and therefore may become one of the chief snares to a minister who ranges over wide intellectual fields. Special lines of study may detract the minister from that one subject on which he is an authority. He is committed to but one theme, that is the largest possible knowledge of Christ. It is well for him to know a little of all things if he can, but Christ is a field for thought and study so engrossing as to leave little opportunity for other tillage. The main cause of failure in the ministry is that men neglect their chief business. Other professional men are chosen for their professions, and the minister is chosen to become a settler forth of Christ. Men would see Jesus, and apprehend a minister's duty to be showing Him to them. They will tolerate in a minister all ignorance but that of Him. Christ is not made a frontispiece to the ministry, nor an antique picture in a corner of the study, by any man who is a true preacher.

The Roman Catholic Church finds the explanation of a strength that has endured through all overturnings of nations in the constant maintenance of the holiest of meditation. She has never regarded mysticism a term of reproach as has Protestantism. The stigmata of Christ were reproduced upon St. Francis by his perpetual, unconscious absorption in his Saviour. The stigmata in us are not to be of a carnal kind, occupied with the death and physical sufferings of our Lord, but a rare impression of the beauty of His earthly life and a rapturous entrance over His heavenly reign. Christ commanded us to eat His flesh and drink His blood. Men have tried to think He spoke merely of the sacrament; but Christ compelled a spiritual interpretation of the figure when He said the flesh profited nothing, that the words He spoke were spirit and were life. He meant that His followers must enter into the very taste and nutriment of the incarnation. The apostle of Christ is he who has entered into His experiences so that his soul is daily fed on Christ as the Israelites were fed on manna. He whose flesh and spirit are thus penetrated with the divine personality of Christ gives to his hearers a living bread which is incarnate life. His speech becomes redemptive because he holds forth very literally the word of life.

The true preacher must pray much in the name of Christ, that is, must occupy Christ's standpoint in prayer; pray with His conviction, assurance and result; be in His own supreme consciousness of the Father who always hears Him and those who are assimilate in

Him. A true minister will bestow as much pains on the prayers in which he leads devotions as on discourses in which he seeks to instruct. Extemporaneous prayer easily becomes too facile. Any one can make a public extemporaneous prayer by the use of Scripture phrases. The real distinction is not between extemporaneous and liturgical prayer, but between prayer in the name of Jesus and in our own name. No one can pray as did Jesus, alone on the mountain, unless he has been there alone with Jesus. Prayer is the operation of God upon the soul, the preliminary process by which God carries out His purposes. No man prays for God, because when he prays God is already his.

The task before a young minister is arduous. God does not come to him in ways that are all comfort. The word every man must receive for himself is in its fullness the suffering and crucified Saviour. To receive it one must be crucified and suffer with Him. The man who goes through this experience will know joy and peace, but in a way that the world would call sorrow and conflict. Paul with lifelong, excruciating pains, Robertson with physical and domestic martyrdom, Spurgeon with premature collapses and death show God's general plan of revealing Himself. Heart and flesh cry out and inward crucifixion is not received in a day. It is not the utterance, but the reception of the utterance, that makes great demands upon the endurance and faithfulness of a man. No man can see God unless he be pure in heart; no man can receive God unless he be inwardly cleansed. A man's life must be so far better than any sermon he can preach that he is in a sense the sum total of all his sermons. Bushnell said the preacher must have a good personal atmosphere, an aroma of person exhaling from him. A hallowed personality is the sweet channel through which God flows to thirsty men. Woe to the minister whose channel is too choked by egotism to convey anything.

The preacher may not shrink from using the apostolic command, "Be ye imitators of me even as I am of Christ." Gibbon said of William Law that he was a worthy and pious man who believed all that he preached and practiced all that he enjoined. It is vain for a man to preach any sermons at all unless, as Paul puts it, he have love in his heart—love to God and love to man. The preacher must have the ninefold fruit of the Spirit of which Galatians speaks. These ninefold elements are the qualities subtly combined in one fruit of the Spirit that must be in the preacher's life before wisdom or power can be in his sermons. The true preacher is occupied above all else in keeping clean the vessel that bears the word of the Lord. His chief concern is not to prepare sermons, but to prepare himself to receive sermons. He preaches truth as one sensitively veracious, purity as one whose thought is cleansed, charity as one who hopes and believes all things, courage as the first to enter and the last to leave the field. Whatever hesitation he may show in the treatment of dogmas, there is none in the treatment of life, for personal holiness is its own witness.

There are men who thrust themselves into the priest's office for a morsel of bread. Christianity in England labors under the incubus of those who, for irrelevant reasons, have entered the ministry and stand before people in the place of Christ's representatives. As the hopes of ancient Israel lay in the great prophets of the seventh and sixth centuries, who came burdened with the word of the Lord and sacrificed all things to testify to a present spiritual revelation, so the hopes of the present time lie in such prophets, dwelling in the things of the Spirit and uttering a voice clear and convincing that all men shall recognize as the word of God. If prophets are to appear again, where so well as in this free country settled by those prophets who fled the Jezebel

of the seventeenth century? Possibly God may not call them from Harvard or Yale, but from some Tekoa, from far cities of the west. But if prophets are to come again into the world why not from the western hemisphere, buoyant with hope and courage; and, if so, why not from this old and honored college?

Americans need to take heed lest too much trust in material progress lead them to fail in crying out against the benumbing lust of gold. The purpose planted by the trembling hands of God's fugitives on American soil should be carried out by young prophets coming out into the wide places where God appears. Young ministers, come out into those wide spaces where the whisper of God is heard in the air and climb those mountain heights where He passes by in the awful joy of revelation; come out, touch not the unclean thing; do not entangle yourselves in the things of the world. It is yours to see God face to face and live. The message of God is abroad, the oracles are open; it is for you to enter in, to receive and to communicate. Ambition must be dead, avarice must be dead, self altogether must be dead. And you, the cross in your soul, the love of God shed abroad in your heart, are to be like one

Whose lesser life falls from him, and the dream
Is broken which had held him unaware,
And with a shudder he feels his naked soul
In the great black world face to face with God!

BOSTON MINISTERS' MEETING.

In spite of the stormy weather there was a fair attendance of ministers in Pilgrim Hall last Monday morning. Dr. Furber was in the moderator's chair and Rev. W. E. Barton of Shawmut Church addressed the meeting on The Place of the Revival in a Congregational Church. He prefaced his remarks by saying that he had never attended a great revival meeting nor heard any of the great revivalists but spoke from his own experience of revivals in local churches without the aid of evangelists.

It is natural in periods of drought among the churches that the first thought should be to send for a great evangelist. God does bless such efforts but there are many objections to their methods. After the excitement, the mechanical expedients, it seems a little humdrum to come down to the everyday life of the church. There is, too, an element of personal attachment to the evangelist and the pastor often does not till some time after his departure gain the same influence over the people. Although joint revival efforts among different denominations may not always be successful, he saw no reason why churches of our own denomination may not group themselves together, the pastors doing the preaching.

The speaker then gave an account of a special revival movement which he conducted in his own church, and he believes that other ministers in local churches may follow a similar course. For seven weeks he held special meetings every night, preached the sermon and made the plea himself, cross-plowing his own field. He first endeavored to prepare himself spiritually for the work. Then he read the lives of some of the great evangelists. He advises mapping out the campaign in advance, choosing a list of texts which, of course, need not be strictly adhered to but will be found of great benefit. For four weeks he preached sermons which, though not a series, had some slight connection, the first week taking his texts from Acts, the second from 1 Peter, then Hebrews and Psalms. At such a time a pastor must hold other duties in abeyance, giving up his visiting and all social demands. Other workers may come to his aid in these matters. Speaking of the interest which the whole community feel in such meetings, Mr. Barton said that after two weeks some of the

business men came to him and offered to close their stores in order that their clerks might attend the meetings, even the billiard-room following their example.

GLEANINGS FROM OUR MAIL BAG.

A CHALLENGE TO TRIANGLE.

The issue of April 6 contains an article entitled *A Lawyer's Opinion of Ministers and signed Triangle*. It is remarkably interesting for the revelations it makes as to the present situation of the ministry. It complains that "a large majority of the clergymen throughout their career speak nothing but Commencement orations"; that, on account of not "knowing the difference between fact and inference," it is "probable that a larger proportion of what they say is without sufficient basis in fact than of the words of any other class of educated men"; that "they do not bring spiritual truths home to business men"; that "they are not the kind of ministers the churches want."

This is the diagnosis of the case. Then follows the prescription. "Every one preparing for the ministry should spend some time—two or three years at least—in a law office," especially giving attention to "the law of contracts," "in a business house or on the staff of a newspaper." He should "know enough of medicine to have an intelligent compassion for the afflicted," should "understand the agitation over the relations of capital to labor," the "Henry George theories" and all the "principles of right and wrong as applied to the solution of the present difficulties."

Now any lawyer who can make such a diagnosis and prescription can make the sermon he is longing for and for want of which the churches are suffering. And he ought to. And my object in this writing is to ask him to do it. He evidently has a most sympathetic view of the spiritual wants of lawyers, business and working men, which the majority of clergymen do not reach. We wish we could reach them better. We hear what many say about it. We think about it and try our level best. But Triangle has an inside view of the case and knows we fail. We have had every advantage that a keen criticism could give us and have tried to profit by it, but the failure is probably due to a want we cannot now supply, viz., the want of a better preparatory education. But one thing would help us and that is about the only thing that has not been tried. We want a sample sermon, written out in the columns of the *Congregationalist*, by a sensible, Christian lawyer like Triangle. Let him take any subject he pleases—we should rather the text would be taken from the Bible—then let him carry that subject straight into that dark, undiscovered continent known as the domain of the lawyer's and the business man's want. If my unknown but esteemed friend will do this I think he will take a long step toward removing the trouble he deplores. He will have, at least, one most grateful and docile reader, and probably thousands of them. It is surely his duty to make this simple contribution—a sample sermon—toward the remedy for a crying evil. It will be an easy task for him and he will, in doing so, make it easy for thousands of other well-meaning but incompetent clergymen.

GAUNTLET.

FROM ONE FARMER'S POINT OF VIEW.

Prof. J. B. Clark, in his article in the *Congregationalist*, March 16, on The Present Aspect of the Farmers' Movement, says: "An abandonment of the scheme for creating vast wealth for farmers' use by the simple process of running printing presses is to be expected under such circumstances. The so-called sub-treasury scheme may not be formally abandoned by all the writers who have committed themselves to it."

The writer must have a grave misconception of the sub-treasury scheme. It has no idea of creating wealth. Money was to be created as the representative of wealth. The farmers wanted the Government to store grain and hold it for a profitable market and loan to the farmer eighty per cent. of the value in certificates of deposit in the shape of money at two per cent until the grain was sold. The sub-treasury scheme is a demand for equal rights with the silver and gold producers.

What the farmers have agreed upon is to have more money based on wealth at a lower rate of interest and to redeem the finance of the country from the grasp of English money lords. Let the Government be a loaner instead of a borrower, so that producing money on a certain per cent. of wealth produced will be open to free competition at such rates of interest as will make it profitable to employ all the idle men in the country. This is the general aim of the farmers' movement of today. Why should money be based on gold and kept so scarce that it can demand from eight to ten

per cent., while farmers' property does not increase over two per cent. and railroad companies even fail to pay above five. Is there any need of a country that counts her wealth at sixty-three billion dollars to be at the mercy of gold gamblers? May it not be to the interest of the country for the Government to loan money on bonds bearing two per cent. interest to States, counties, cities, railroad companies, express companies, etc., on certain conditions?

Free the gold and silver from being money basis to do their part in foreign exchange, and give the farmer and all producers of wealth, through the States, counties and cities, paper money, national full legal tender, based on the wealth of the nation, loaned from the Treasury for a bond bearing two per cent., redeemable any time when the borrower will offer the money to the Government at a rate of interest not above the national average increase of wealth; and every idler that is willing to work will be at work, and every piece of machinery will be moving, and every family will have a good share of the comforts of life.

H. W. E.

ITALIAN BIBLES PRINTED IN ITALY.

Rev. Dr. E. W. Gilman, secretary of the American Bible Society, comments as follows on a recent statement in the *Congregationalist* that "from 1567 to 1888, so far as the catalogue of Bibles in the British Museum shows, not a single Italian Bible was printed in Italy".

The inference drawn from the silence of the catalogue is wrong. The American Bible Society has in its library a copy of Diodati's Italian Bible, printed at Florence in 1686 from electrotype plates at the society's expense under the care of Dr. Revel of the Waldensian Church, who stated at the time of its publication that "it was the first edition of the whole of Diodati's translation which had been printed in Italy since the Reformation." An edition of the New Testament from the same plates had preceded it by four years.

Moreover, as appears from the catalogue of the Caxton Exhibition (1877), an Italian Bible was on exhibition there which had been printed in Rome in 1823, probably by the British and Foreign Bible Society, while before the organization of Bible societies editions of Archbishop Martini's translation from the Vulgate had been printed in Naples, Rome and Venice between 1775 and 1799. These editions were not intended to have a very wide circulation, as they were in twenty-nine, twenty-three and twelve volumes, respectively.

LIVES OF CHRIST.

I want a copy of the very best Life of Christ. A good one-volume work, written by a recognized authority, orthodox, scholarly and full of true Christian and gospel spirit throughout. Will you kindly mention several in the order of merit, one considered best first. J. M. M.

The best short Life of Christ is by Dr. James Stalker. Among larger works we place first, for ordinary readers, Edersheim's Life and Times of Jesus the Messiah (2 vols.). There is an abridged edition in one volume. Geikie's is picturesque and readable; Farrar's, interesting but somewhat overweighted with oratory; Beecher's, brilliant but incomplete; Hanna's, devout and tender; Dr. J. P. Thompson's, excellent for young people; Andrews's, valuable for chronology and discussion of disputed points; Weiss's, for scholars. A number of others, such as Abbott's, Ellicott's, etc., etc., have each special excellencies.

WHERE SHOULD THE MINISTER FIND HIS TEXT?

Is it right for a Christian minister to select a text for his Sabbath morning sermon from any book but the Bible? S. J.

The preacher of the gospel delivers a divine message, which is based on the Word of God. If a "text" is taken for such a message—as sanctioned by the practice of the Christian pulpit from early times—we think it should always be from the Bible. Occasions, may justify the presentation of a topic in a sermon without a text, but the main business of preaching is proclaiming and applying the truth revealed in the Bible.

The first edition of the reprint of our editorial on Unitarianism, vs. Orthodoxy, having been exhausted a second edition has been issued and can be had on application to this office at

five cents a hundred. We have received from Southern California a reprint of the editorial issue for distribution there.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 8, 10 a.m. Topic, Honesty in Pulpit Discourse. Rev. A. Z. Conrad, D. D.

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 a.m. ESSEX SOUTH CONFERENCE, Cramble Street Church, Salem, May 10.

WOMAN'S BOARD OF MISSIONS, Andover and Woburn Branch, Wakefield, May 10 a.m.

PLYMOUTH ASSOCIATION, Kingston, May 8.

YOUNG MEN'S CHRISTIAN ASSOCIATION, Thirtieth International Convention, Indianapolis, May 10-14.

WORCESTER CENTRAL CONFERENCE, Shrewsbury, May 9.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches with Sabbath supplies, statistics and candidates for pastores. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AIDS, Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

THE CHICAGO CONGREGATIONAL MINISTERS' UNION meets in the Y. M. C. A. Building, 145-150 Madison Street, at 10:30 a.m., Mondays.

STATE MEETINGS.

Any additions should be sent to us as soon as possible		
Oklahoma,	Kingfisher,	Tuesday, May 9.
New Jersey,	East Orange	Tuesday, May 9.
Ohio,	Toledo	Tuesday, May 9.
Southern Cal.	Ridgeville, Canton,	Wednesday, May 10.
Indiana,	Michigan,	Monday, May 15.
Illinois,	Patchogue,	Tuesday, May 16.
Massachusetts,	Muscatine	Tuesday, May 16.
New York,	Huron	Tuesday, May 16.
Iowa,	Owosso	Tuesday, May 16.
South Dakota,	Kane	Tuesday, May 23.
Michigan,	Douglas	Thursday, May 25.
Pennsylvania,	Pawtucket	Wednesday, May 26.
Wyoming,	Montpelier	Tuesday, June 13.
Rhode Island,	Rockville	Tuesday, June 20.
Vermont,	Brunswick	Tuesday, June 27.
Connecticut,		

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rockery," Chicago, Ill. Boston office, 22 Congregational St. George W. Herrick, Field Secretary; Miss Lydia A. Manning, Agent at Chicago.

AMERICAN COLLEGE AND EDUCATION SOCIETY—J. A. Hamilton, Sec.; E. A. Studley, Treas., J. L. Mait, Field Sec., Congregational House, Boston; T. J. Gardner, W. W. Sec.; C. S. Harrison, W. Field Sec., office 13 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Deane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—The Missionary Department employs a day school missionaries, organized schools, etc. It is those that are run by wife. Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 131 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall Street, New York. Incorporated April 1853. Object is to improve the moral and social condition of seamen. Sustains chapels and missions; promotes temperance; provides board and lodging houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. FRASER, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 28 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and necessaries to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vine and Sonoma. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 28 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to P. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary, Congregational House, Boston.

Marriages.

(The charge for marriage notices is twenty-five cents.)

ALVORD—NEWTON—In Worcester, April 20, by Rev. E. Cattier, D. D., Clinton Alvord of Philadelphia and Mary Sanford, daughter of Simeon Newton of Worcester, and granddaughter of the late Rev. Levi Packard of Spencer.

FULLERTON—WHITTHORNE—In Fort Smith, Ariz., April 24, Robert M., son of Dr. B. M. Fullerton, of Waltham, Mass., and J. Lannie Whitthorne.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BUZELLE—In Brooklyn, N. Y., April 25, George Buzelle, aged 60 yrs. He was a graduate of Bangor Seminary, preached in Dedham and Princeton, Me., and at the time of his death was secretary of the Brooklyn Bureau of Charities.

CLARK—In West Brattleboro, Vt., April 16, Rev. Asa Clark, aged 82 yrs. He was a graduate of Brown University and Hartford Seminary and held pastorates at Peru, Windham, Ludlow and Weathersfield, Vt., and Leavitt, Mass.

COCHRAN—In Oromissa, Persia, March 9, Mrs. D. P. Cochran, sister of Dr. A. H. Plumb of Boston. In 1847 she went out with her husband, Rev. J. C. Cochran, as missionary to the Nestorians under the A. B. C. F. M.

MILLS—In Medford, Mass., April 4, Sarah Chase Mills, youngest child of Dr. George W. and Anna B. Mills, aged 2 yrs., 2 mos.

He sent her just a while
To cheer our way;
He knew how short her life,
How brief her stay.

In His blest home above
Where all is light,
Dwells now our cherub sweet,
So pure and bright.

MITCHELL—In Saratoga, April 24, Rev. Arthur Mitchell, D. D., secretary of Presbyterian Board of Foreign Missions since 1884.

MOODY—In Bath, Me., April 19, John M. Moody.

NORTON—In Auburndale, April 26, Prof. Lewis Mills Norton, Ph. D., of the Institute of Technology in this city, aged 37 yrs.

PACKARD—In Blanchard, Me., April 12, Joseph B. Packard, aged 74 yrs. He was for many years superintendent of the Sunday school in that town.

PARSONS—In Detroit, Mich., April 25, A. E., wife of Philo Parsons, aged 71 yrs.

PINNEO—In Dayton, O., April 13, of inflammatory rheumatism, Alfred Wright Pinneo, brother-in-law of the late Rev. E. B. Foster, D. D., aged 69 yrs.

SEWALL—In Limington, Me., April 11, Mary Frost, widow of Deacon Joshua Sewall, aged 86 yrs.

SHAPLEIGH—In Boston, April 22, Harriet N., wife of the late John H. Shapleigh, aged 72 yrs., 8 mos. The burial was at West Lebanon, Me.

DEACON JOHN PRATT.

Mr. Pratt was born in Oxford, N. H., June 8, 1806, and died there April 15, 1892, in his eighty-sixth year.

How beautiful the path of life the good man walks when ordered wholly of the Lord! Well may the living pause to mark its onward, upward course until it ends in perfect peace. Especially when entered upon, as was his, in one of the most interesting sections of the charming valley of the Connecticut, amid inspirational highlands and enchanting lowlands, himself possessing a devoted father and mother and a Christian home, consecrating his life to the service of the Master, the water spouting, the earth fulfilling the divine promise by becoming spiritually awakened and admitted to the church and ever after growing in the knowledge of transforming and enriching grace, ripening more and more, perfecting with the coming and the going of the trials of the seasons, and reaching at the last the full height of glory prepared of God for the upright in heart.

Learning the mercantile trade in houses of business in his own town, he, when of age, bought and conducted stores for himself, chiefly at Post Mills, Vt., with a branch at Corinth, and then for a short time at Oxford, where he quietly retired at last to spend the residue of his days.

Prospered and succeeded in business he was notwithstanding benevolent, giving to the cause of missions abroad and at home, to work among the freedmen, to the support of the preached gospel in Oxford and Post Mills, to which last he gave a parsonage. Chosen deacon for his services for some years. To rejoice in his goodness and yet to埋藏 his secret, he left his widow, Myra Pratt, and a daughter, Almira Pratt.

A good citizen, a kind neighbor, a judicious adviser, uniform in both spirit and act, he has friends many who rise up and call him worthy, admiring his life example, commanding its blessed influence.

Those that he loved so long and sees no more,
Loved and still loves, not dead but gone before,
He gathers round him.

PROF. LEWIS M. NORTON.

The only son of the late Rev. John F. Norton, after about a week's illness from pneumonia, went to his heavenly home on April 26, aged thirty-seven years. Born in Athol, where his father was pastor, he was educated in the Massachusetts Institute of Technology with the class of 1872, studied chemistry two years in the universities of Germany and Paris, took his degree of Ph. D. at the University of Göttingen, and for the last eleven years was instructor and professor of industrial chemistry in the institution of technology. He brought, says Professor Draper, "an important department to a degree of perfection and efficiency which was unequalled in any technical institution in the country." Professor Norton was in charge of the course of chemical engineering of the institute, . . . which was devised by him and was the first of this character established in this country." He was a born teacher, a forcible and interesting speaker, thoroughly acquainted with the literature of his department and popular with his classes and beloved by his students.

Professor Norton was married in 1883 to Mary Alice, eldest daughter of Rev. F. N. Felbont, D. D. They had five children, all of whom survived. Since his marriage he has made his home in Auburndale. He was an especially interested in the Sunday school, where he was a teacher beloved by all who knew him, self-reliant, of keen insight and good judgment, earnest, devoted and faithful to every duty in the highest degree, the whole community mourns his loss.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, one thousand dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

A NOVEL treatment for asthma has been offered in the application of bags of ice to the spine. This is made on the theory that asthma is a purely nervous disease. So distressing is this disease that use of this most severe means for even temporary relief is not to be wondered at. It is well, however, to know that there is a pleasant, convenient, and sure cure for asthma, which has behind it the accumulated proof of twenty-three years. We refer to the Compound Oxygen treatment of Drs. Starkey & Palen, of Philadelphia. The high standing of these physicians, and the wonderful value of their common sense home treatment, is as easy of demonstration as the multiplication table itself. Read a specimen letter:

"Compound Oxygen has done everything for me as a sufferer from asthma. My children would have been without a mother if I had not used Compound Oxygen, as my physician said it was the last resort for me, my lungs were in such a state from repeated congestion; left lung was of little use; so many air-cells closed. I have gained thirty-five pounds since its use. My physician recommended it, or I should now have been in my grave."

Mrs. E. N. HUNT, New Rochelle, N. Y.

"My wife has suffered for ten years from asthma, and each spell was gradually getting worse. I had tried, it looked to me, every remedy in the world, but it continued to get worse. I saw your advertisement, and sent for a home treatment of your Compound Oxygen. When it came my wife did not like to try it, having been deceived so often, but finally she agreed to try it. From the first she began to improve. In less than two weeks she was able to run from the dining-room to our room, which is about twenty steps—a thing she had not been able to do for ten years. Now she is as free from asthma as any person in the world, and it is all due to your Compound Oxygen Treatment."

Accept heartfelt thanks,

G. W. BOOTH, GUNTOWN, MISS.

Every asthma sufferer should investigate this remedy and avail themselves of this cure. Write today. Address Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or Chicago, San Francisco, New York, and Toronto, Ont.

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

A young lady of experience in teaching and the care of children would like a position as governess during her college vacation. Satisfactory references. Address C., Lock Box 657, Andover, Mass.

A few Boarders desired on a farm in May, June and July. Situation pleasant and healthy. Pine grove and lake, near by, for boating and drives. Rooms large and pleasant. Table good. References furnished if desired. For terms and further information address A. N. Hardy, Greenfield, N. H.

A Clergyman offers a Provision and Grocery Store for sale. It is located in a smart, healthy town in Eastern Mass., and is doing a good business. He will sell at once to the right man. No brokers. For further particulars address letters A. M., this office.

Wanted.—A Home Missionary wants to borrow \$2,500 on bank stock as collateral. Address Lock Box 62, Hot Springs, S. D.

Young woman, pupil at Moody's school, wishes to earn her passage to Great Britain about the latter part of June; would be glad to take care of children, an aged person or an invalid. Can furnish best of references. Address Margaret Pirril, East Northfield, Mass.

New Hampshire boarding at "Quiet Home" a place for real rest, home cooking, high altitude and fishing. Daily mail. Four dollars per week. Mrs. L. M. Whittlemore, Unity-Sullivan County, New Hampshire.

From Bad to Worse

A Complication of Diseases

Hood's Sarsaparilla Gave Strength Just in Time.



Mr. Isaac Aber
Of Vienna, N. J.

"I gladly testify to the following facts: I have been a very great sufferer for the last five years with troubles of the Lungs and kidneys and the worst stage of

Dyspepsia.

I could scarcely eat anything because of the intense pain in my stomach. I was also at one time covered with salt rheum, and my cough weakened me so that I could scarcely walk. I had several attacks of bleeding at the lungs. My breath became so short that I was unable to work and was obliged to give up my business, which is that of a mason. I could not even walk about much. So I kept going from bad to worse. I then had an attack of the shingles, which, with all my other complaints, confined me to my room for three months and

Nearly Took Away My Life.

I had heard of Hood's Sarsaparilla as a good medicine, so I bought a bottle. When I had taken it, I found it had done me some good, so I continued till I had taken three bottles. I improved so rapidly that I could walk out of doors, and have steadily gained till I am at work again and use my hammer and trowel once

Hood's Sarsaparilla Cures

more. The physicians told me five years ago that I would not live three years, and all the neighbors think it a very strange thing to see me at work again. It is the strength given me by Hood's Sarsaparilla which enables me to do it." ISAAC ABER, Vienna, Warren County, N. J.

Hood's Pills cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick Headache. 25c.

In a Dark Hall.

No single piece of furniture has the right of going through your door ahead of a Hall Stand. It is the outward and visible expression of your hospitality.

Understand, first of all, that this new design is not expensive. The only deceit about it is that it costs just one-half what you have been expecting to pay.

It has all the paraphernalia of luxury—the low seat, the separate racks for wet and dry umbrellas, the long prong uprights for silk hats, the broad arm rests, and a superb mirror of French plate.

The wood in these Hall Stands has been specially selected, and the display of grain in the quarter-sawed oak will be effective in even the darkest halls.

This is a very good pattern for any hall where poor light calls for the exercise of special care in selection.



Paine's Furniture Company,

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BOSTON SUPERINTENDENTS' UNION.
It was question night again at the meeting last Monday evening, the superintendents exchanging views in regard to numerous points of practical concern in the management of their respective schools. To certain members had been assigned specific questions and their answers were supplemented by volunteer expressions from all over the house. In this way many side lights were thrown on the subjects under discussion. The leading speakers were censured freely and quite a variety of opinion on some matters was forthcoming. The earlier part of the evening the theme was the selection of teachers, whether it should be in the hands of the superintendent exclusively or of a committee. F. W. B. Pratt, who opened this topic, advocated the method of letting the superintendent select the teachers, and this seemed to be the prevailing custom throughout the union, though the other plan had earnest advocacy. Whether any persons should be employed as teachers who are not church members or Christians was also discussed.

Other matters debated were the general conduct of the school by the superintendent, on which Rev. Ellis Mendell spoke, and normal classes, the advantages of which were set forth by M. C. Hazard. The evening's debate developed quite a number of helpful ideas.

A new crayon portrait of "Father" Asa Bullard, the Sunday school apostle, adorned the platform. It is to hang in the rooms of the C. S. S. and P. S. Mr. W. H. Emerson reported that the fund raised in memory of Mr. Bullard for the prosecution of the work so dear to him amounts now to over \$10,000. The speakers at the June festival will be J. M. W. Hall, W. S. Scolum, Rev. Reuben Thomas, D. D., and Rev. F. S. Moxom, D. D.

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BIOGRAPHICAL.

MRS. HARRIET WOODS BAKER.

One of the most popular Sunday school books of the last century was *Tim the Scissors Grinder*, which was translated into several languages and gained a circulation of half a million copies. Its author wrote under the *nom de plume* of Madeline Leslie. She died April 26, in her seventy-seventh year, at the residence of her son, Rev. Dr. Charles R. Baker, in Brooklyn, N. Y. Her real name was Mrs. Harriet Woods Baker, and she was the daughter of Rev. Dr. Leonard Woods of Andover Seminary. She began to write stories when only eleven years of age, and published altogether about 160 volumes.

Meade & Baker's Carbolic Mouth Wash

contains the great antiseptic and preserver, Carbolic Acid.

Preserves the Teeth

and gums, is pleasant to the taste, leaves a delicious feeling in the mouth.

A sample bottle and treatise on the care of the teeth will be mailed free on application to
MEADE & Baker Carbolic Mouth Wash Co.,
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come. When we see in children tendencies to weakness, we know they are missing the life of food taken. This loss is overcome by

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of Cod Liver Oil, with Hypophosphites, a fat-food that builds up appetite and produces flesh at a rate that appears magical.

Almost as palatable as milk.

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The great external remedy. For all diseases of the skin. Mother's friend, baby's joy. Safe and certain. All Druggists.



Many thousand sufferers in New England and all parts of the United States, in Canada and Mexico have used it within the past four years, with a degree of

SUCCESS NEVER BEFORE EQUALLED

by any remedy ever given to the world, in the cure of the very

WORST FORMS OF DISEASE, Both Acute and Chronic.

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electrical action upon the surface of the body, and without sensitizing the majority of patients, resulting in a rapid purifying and renewing of the system.

The work is corrective, tonic and sustaining; lies exactly in harmony with the Divinely appointed laws of health and hence applies to nearly all possible conditions of disease.

IT WILL CURE YOU.

BEST OF HOME INDORSEMENTS.

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Rev. L. A. BOSWORTH, Room 10, 36 Bromfield Street, BOSTON, MASS.

PILES.

ADVICE FREE. To any person suffering from piles or fistula I will send an account of my own case, and how I was cured after many years of great suffering and inconvenience. I have nothing to sell, but for the sake of humanity will direct the afflicted to a sure and permanent cure. Address J. H. KIBBY, Contractor and Builder of Church Edifices, Chelsea, Mass.

NOTES FROM JAPAN.

The Missionary Association of Central Japan held its spring meeting at Osaka, March 14. Owing to the prevalence of small-pox in the city, 450 new cases being reported each week, the attendance was smaller than usual.

The late disturbances in the theological atmosphere of the Japanese churches was the subject discussed, the strong opening address being by Rev. M. L. Gordon, D.D., of Kyoto, whose admirable work, *An American Missionary in Japan*, published last November, is the freshest and most correct statement of life and work in Japan now before the public.

The general trend of the paper and the discussion that followed was that Japan feels every throb of the larger world movements; that some of the Japanese leaders are fully abreast of the best scholarship of the times and ahead of the average missionaries; that these theological storms, like atmospheric changes, are locally disturbing but widely beneficent; that free discussion is not to be dreaded; that we all need a clearer view of the essentials of Christianity and that the pure theological movement is largely past. The churches have met the severe test and will not be swept into any dangerous form of so called liberal truth.

The Christians of Japan are somewhat aroused just now over the subject of church independence. Some of the leaders are stung by the taunt of Buddhists and others that Christianity tends to make men disloyal. They long by some striking act to convince these opponents of the Western religion that the Christian church of Japan, like its government and its schools, while borrowing ideas and methods from the outside world, is a Japanese institution thoroughly adapted to Oriental tastes and ambitions. One article taking an extreme position appeared in a January magazine. It has received three or more replies and it may be safely predicted that the rank and file of Japanese pastors and laymen will neither encourage nor permit any hasty and radical steps.

But one cannot help feeling that some sort of change is impending and that this may be said to mark the beginning of the end of foreign missionary work in Japan. What do I mean? Simply this, that great as the need for American missionaries here will continue to be, in view of the increasing desire for a Japanese church for the Japanese, an independent evangelistic movement may be best here with only such foreign aid of men and money as is openly and entirely intrusted to Japanese hands, and, in view of the wider work of larger lands beyond, it may be best to call for no more recruits except an occasional man to fill a vacancy. It will be a heroic measure and will come nearer the ideal of true foreign missions than the world has yet seen, but therein may lie its wisdom and promise of success.

J. H. P.

MR. JAMES G. WILSON, the patentee and manufacturer of rolling partitions, has made a study for some years past of the method for dividing church buildings and schoolrooms, whereby large assembly rooms can be made into separate classrooms and classrooms shut off from the auditorium when occasion requires more conveniently than by the old-fashioned folding door. He has fitted up a large number of church and school buildings with his rolling partitions, and an examination and practical test of these where they are in constant use would convince any one of their great value in the judicious utilization of space. Wilson's Rolling Partitions are said to be a marvelous convenience; being sound proof and air tight, they are easily operated. Some are made with blackboard surfaces for object lesson teaching, thus answering a double purpose. It would be well for those interested to send to him for an illustrated catalogue. His office is at 74 West 23d Street, New York, N. Y.

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— A pastor's field, wherever he is located, is limited only by his ability and energy. Here is Rev. C. I. Scofield of Dallas, Tex., who has long been a leader in Christian work in the Southwest, proposing a correspondence school of the Bible for that region, though he sets no territorial limit to it. He offers a course of study in seven sections, with printed outlines for each section, to occupy two years. It is really a comprehensive course of Biblical theology and ought to be very helpful to ministers without a liberal education, to Sunday school teachers and to Bible students generally. The fee for the course is five dollars but Pastor Scofield offers it free to any Christian worker unable to pay for it.

— Atlanta University is to be congratulated on the increasing interest and larger gifts it has received during the last year. Miss Carrie W. Hunt has been remarkably successful in raising funds for its current expenses, especially in Eastern Massachusetts. Over \$17,000 have been contributed in money or pledges to be redeemed before July 1, and it is hoped that the amount may be increased to \$25,000. The anniversary exercises will occur May 25.

— Berea College is not in Kansas, as was inadvertently stated in the last *Congregationalist*, but in Kentucky, one hundred and thirty miles south of Cincinnati. Our older readers will remember how it was founded by John G. Fee, Cassius M. Clay and other Southern abolitionists before the war. It is today the only school in the South which is freely attended by both races. With the accession of President Frost there is a prospect of a greatly increased attendance of students, especially from the North. He will be inaugurated June 21.

THE Iowa Loan and Trust Co. of Des Moines, Io., whose advertisement appears in the financial department, are offering safe and reliable investments. This company has, since its incorporation in 1872, steadily increased, but still adheres to its conservative policy which has given it the stand it has today.

More than twenty years ago Adamson's Botanic Cough Balsam was introduced generally throughout New England as a remedy for coughs, colds and pulmonary complaints. Since its introduction it has constantly won its way into public favor, until now it is the universal decision that it is the best remedy for curing coughs, colds and asthma.

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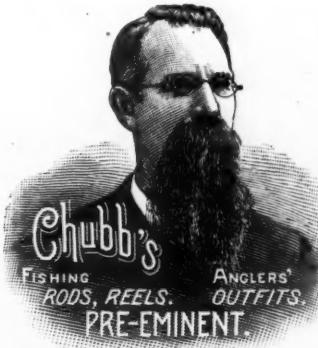
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DEFINITIONS.

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CALVINISM: Mathematics applied to theology.—*The Interior.*

CALVINISM: Stoicism baptized into Christianity.—*Principal A. M. Fairbairn.*

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A MAN-HATER OR A WOMAN-HATER: A decimal fraction of humanity, powerfully dominated by left-hand cyphers.

MONEY: A metal heel under the boots of little people in order to make them appear tall to others.—*Saphir.*

SCHISM: But an ordinance of man turned into an imperative law of God, and as such forced upon His free people.—*Principal Fairbairn.*

BOSTON: The Hub, because out of it go spokesmen of the wheel of mankind who never tire of doing good to their fellows.—*Edward Everett Hale.*

WEALTH: The possession, in comparative abundance, of things which are objects of human desire, not obtainable without some sacrifice or some exertion, and which are accessible to men able, as well as anxious, to acquire them.—*Duke of Argyll.*

A CLUB: Simply an extension of a private dwelling, in which men of similar tastes and, it may be, general agreement on a certain class of social and political questions, may meet in comfort, with certain guarantees that they will not be incommoded by bad manners, by disagreeable personal habits, by the proclamation of offensive opinions by others, or by the presence of persons who for any reason may interfere with their enjoyment of the clubrooms.—*New York Evening Post.*

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Their honeymoon was over,
The timothy and clover

In all the summer fields was
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'Twas morning, she sat sighing :
Bedewed with dismal crying

She puckered up her fore-
head in a frown.

Floors sadly needed scrubbing
Black kettles needed rubbing,
Her castles in the air had
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When lo ! a great magician transformed this sad condition,
For Gold Dust Washing Powder's wide renown
Induced this bride to buy it—as soon as she could try it
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AMERICAN HOME MISSIONARY SOCIETY.

SIXTY-SEVENTH ANNUAL MEETING.

It will be held this year in the Methodist church, Washington St., Saratoga Springs, N. Y., May 30, 31 and June 1. The president of the society, Major-General Oliver O. Howard, is expected to preside. The annual sermon will be preached on Tuesday evening, May 30, by Rev. Dr. H. A. Stinson, of the Broadway Tabernacle, New York. Morning prayer meetings will precede the annual sessions on Wednesday and Thursday mornings, and three public meetings—morning, afternoon and evening—will be held on each of those days. The full program will be found in the denominational religious papers and in the next issue of the *Home Missionary*. The annual meeting will be held on Wednesday afternoon, when the work of the sixty-seventh year will be presented, officers will be elected, etc. The annual meeting of the woman's department will also be held on Wednesday afternoon. Mrs. H. S. Caswell will preside, and there will be speakers from Idaho and Montana.

On Wednesday morning, after the devotional meeting and an opening address by the president, Gen. O. O. Howard, there will be a paper by the Country, introduced by a paper by Secretary Washington Choute. Addresses will be made by Dr. C. C. Strong, of Illinois; Rev. A. H. Bradford, D. D., of New Jersey; Rev. W. G. Pudifoot and others. Thursday forenoon there will be a discussion on The Foreigner, introduced by a paper by Secretary Washington Choute. Addresses will be made by Sup't. M. W. Montgomery of Illinois; Rev. C. A. Amaron of Massachusetts and others. Addresses in behalf of the Congregational Sunday School and Publishing Society will be made by Dr. George M. Weston, District Secretary McMillen of Illinois; and Rev. W. E. Barton of Boston.

Thursday afternoon there will be addresses by representatives from the field—Superintendents Curtis of Indiana, Bassett of Alabama, Bailey of Washington, Brown of Black Hills, Harrison of Northern California, Hawkes of Utah. Thursday evening the closing meeting will be one of summing up and conclusions. Addresses will be made by Rev. Dr. E. Leavitt, D. D., of Ohio, Rev. E. P. Tenney, D. D., of New York, and others. The Trunk Line Association has engaged to pass over its roads for one-third fare in returning all certified attendants on the meeting who pay full fare in going.

Arrangements have been made with Fitchburg and Boston & Albany Railroads by which for the annual meeting of the American Home Missionary Society at Saratoga, \$1.25 and upward will be charged for a round trip, \$7.00; Worcester, \$6.50; So. Farnham, \$6.40; Ayer Junction, \$6.75; Fitchburg, \$6.50; Greenfield, \$4.40; Springfield, \$4.50; No. Adams, \$3.40; Pittsfield, \$2.00. These tickets will be good going May 27 to May 30, inclusive, good to return until and including June 5.

Terms on the Western roads are not yet definitely settled, but will be announced shortly.

Following are the terms of entertainment at Saratoga:

SUGGESTIONS.

1. Nearly all the houses named below give two prices for guests. The first is the rate per day for each person when one person occupies a small single room or two persons occupy an ordinary double room. The second is the rate when one person alone occupies a double room.

Occasionally better terms are given to parties, and some larger rooms command a higher price.

2. Accommodations are ample. The houses listed at \$1 per day and upward can accommodate about 750; those at \$1.25 and upward 500; those at \$1.50 and upward 250; and several hundred can be cared for at the higher priced hotels. (The capacity of each house is indicated in parenthesis.)

HOUSES AT \$1 PER DAY.

Regent St. House, 209 Regent St. (12); Mrs. Fitzgerald, 35 Circular St. (12); Albion House, 72 Front St. (20).

\$1 AND \$1.25 PER DAY.

Franklin House, Church St. (100); Continental Hotel, Washington St. (120); Miss. Pierce, 55 Phila St. (12); Garden St., 534 Broadway (60); Mrs. Ingalls, 43 Frank. St. (12); Mrs. Walker, 53 Spring St. (12); Vanderburg Cottage, 13 Phila St. (12); Circular St. House, 93 Circular St. (30); Mrs. Brown, 55 Henry St. (10).

\$1 AND \$1.50 PER DAY.

Mrs. Waring, 25 Franklin St. (20); Dr. Hamilton, 44 Franklin St. (30); Broadway House, 522 Broadway (50); Miss Swan, 24 Woodlawn Ave. (15); Lyman House, 26 Clinton St. (15); Ellsworth Pl., 457 Broadway; Miss March, Batcheller Row, Regent St. (10); The Maples, 17 Broadway; Mrs. Church, 12 E. Van Dam St. (30); Mrs. Record, 3 Batcheller Row, Regent St. (10); Elmwood Hall, Front St. (75); Mrs. Thorne, 87 Circular St. (40).

\$1.25 AND \$1.50 PER DAY.

Vermont House, Grove St. (35); Summer Rest, 75 Spring St. (40); Kenmore, 556 Broadway (50); Dr. Tracy, 10 Circular St. (29); Waverly Hotel, 544 Broadway (40); Congress Park House, Broadway (40); Howland House, 573 Broadway (30).

\$1.25 AND \$1.75 PER DAY.

Mrs. Farman, 20 Caroline St.; Mrs. Haskins, 63 Spring St. (10).

\$1.50 AND \$2 PER DAY.

Trim Cottage, 61 Phila St. (30).

\$1.50 AND \$2 PER DAY.

Mrs. Wilcox, 160 Circular St. (14); Mrs. Settle, 186 Regent St. (50); Mrs. Thompson, 61 Hamilton St. (14); Bach House, 528 Broadway (60); The Putnam, 497 Broadway (25); The Sinwood, 239 Broadway (75).

\$2 PER DAY.

The Warden Hotel, Broadway (180); Dr. Strong, 90 Circular St. (100); Heustis House, So. Broadway (100).

72 PER DAY.

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